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## MEMOIR OF REV. SAMUEL WILLARD, M. A.

VICE-PRESIDENT OF HARVARD UNIVERSITY.

[By JOSEPH WILLARD, M. A., Counsellor at Law, Boston.]

SAMUEL WILLARD was the second son of Major Simon Willard, who came from the County of Kent in England in 1634, and first settled at Cambridge. His house and garden were in Water street, and he owned a farm on the west side of Charles River—including, I believe, “Simon’s Hill,” which, according to tradition, took its name from him. Simon Willard was, with the Rev. Messrs. Bulkley and Jones, among the first settlers of Concord in the fall of 1635; and represented that town at almost every session of the General Court from 1636 to 1654, when he was chosen a member of the Court of Assistants. He held the latter office by annual elections till his death, April 24, 1676—and was for more than twenty-two years and until his death, chief in command of the military force of Middlesex.

SAMUEL WILLARD was born at Concord Jan. 31, 1639-40, and graduated at Harvard College in 1659. The clergyman of the place was Rev. Peter Bulkley, whose instructions, doubtless, had much influence in forming the early character of young Willard. After finishing his studies he preached in Groton. I find him there as early as 1662. The following extracts are from the records of Groton :

“March 18, 1663.—Mr. Willard desired if God move his heart thereunto to continue still with us for our further edification.” A twenty acre lot was granted to him, also one hundred and twenty acres in addition.

“Voted, That if Mr. Willard will accept of it he shall be their minister as long as he lives.” Mr. W. accepts, “except a manifest providence of God appears to take him off.”

“Voted, That Mr. Willard shall have the town’s interest in the house and lands that were devoted by the town for the ministry, provided they may meet in the house the Lord’s day, and upon other occasions of the town in meetings.”

Sept. 10, 1663.—£40 granted for his salary, “and if God be pleased to dispose of his and our hearts to continue together after 1663 the expiration of the year, hope by approving of him and he of us, we shall be willing to add unto his maintenance, as God shall bless us, expecting that he shall

continue unto our poverty, if God shall please to deny a blessing upon our labors. Year to begin July 1, 1663."

His salary was increased from time to time till it reached £80.

No particulars in relation to his ministry at Groton have come down to us. It should seem from the foregoing extracts that he was held in esteem by his people. But the town was a new settlement, remote from the general population of the Colony, its population sparse, and his influence doubtless somewhat limited, and probably his opportunities for literary improvement were bounded by a like circumscription. Such as he had it is manifest he must have made the best use of.\*

Mr. Willard continued to be the pastor and teacher of the church in Groton, where his father and one of his brothers then resided, till March, 1676, when the town was attacked and destroyed by the Indians, and the inhabitants were dispersed. "The providence," says Mr. Pemberton in his funeral discourse, "that occasioned his removal to this place (Boston) was an awful judgment upon the whole land, yet was eventually a mercy in this respect, that it made way for the translation of this bright star to a more conspicuous orb—where his influence was more extensive and beneficial; and in this it was a great blessing to this congregation, (Old South,) to this town, nay to all New England." p. 70.

I have no means of knowing where he passed the two succeeding years. Probably, however, it was in Boston or the neighborhood, where his friends chiefly resided. He was installed over the Old South Church in Boston, March 31, 1675<sup>X</sup>O. S., as colleague with Rev. Thomas Thacher. Here his sphere of usefulness was much widened, and those talents of which his native modesty had somewhat impeded the manifestation, became more generally known, and the excellence of his learning was held in more just estimation. From this time till his death, a period of more than twenty-nine years, he continued at the Old South, assiduously devoted to the duties of his sacred office.

His writings were numerous. Cotton Mather alone exceeded him in the number of his published works. They were chiefly sermons, with a few controversial tracts.† During his life forty-two distinct publications appeared, embracing some seventy sermons and several other pamphlets. Among the latter were two of a controversial character, written in reply to George Keith the Quaker. Keith, with all his fanaticism, was a man of great shrewdness, and no mean opponent. He argues with a good deal of force, and often to advantage. He gave much trouble to the clergy of Boston for a series of years. Mr. Willard's pamphlets were published in 1681 and 1703. In 1690 he joined with James Allen, Joshua Moody and Cotton Mather in a defence of the principles of the New England churches against a very fiery attack made upon them by Keith the year before in a volume published in Philadelphia. The war was carried on with abundant zeal on both sides, and crimination and recrimination filled every page.

After Mr. Willard's death, a volume of "Sacramental Meditations Preparatory for Communion" was published. It contains many valuable suggestions for the guidance of the devout, and the strengthening of the timid; and like most of his other works is full of the high toned theology of the age. There was also published a thanksgiving sermon upon the return of

\* "At first in his younger years his Master committed to his pastoral care a flock in a more obscure part of this wilderness; but so great a light was soon observed through the whole land, and his Lord did not design to bury him in obscurity, but to place him in a more eminent station, which he was qualified for." (Rev. Mr. Pemberton's Funeral Sermon, p. 70.)

† See the list of his publications at the close of this article.

*X He was installed in 1678 -*

a young gentleman from his travels. This was preached on the return of his son Josiah, I suppose, who was afterwards Judge of Probate for the County of Suffolk, and Secretary of the Province of Massachusetts Bay.

The principal work of Mr. Willard was his *Body of Divinity*, which was first published after his decease, under the editorial charge of his successors, the Rev. Messrs. Sewall and Prince. This was the first folio ever printed in this country. The circumstances in which it originated were the following. Besides the public services of the Sabbath, Mr. Willard maintained other exercises for the religious improvement of his people, among which was particularly distinguished a course of expository lectures on the Assembly's Shorter Catechism, first delivered in a compendious and familiar form to the children of his congregation, and afterwards enlarged into elaborate discourses to the number of two hundred and fifty, which he delivered monthly on Tuesdays in the afternoon, in his public congregation, commencing Jan. 31, 1687-8. "These lectures," it is stated, "were heard with a great relish by many of the most knowing and judicious persons both from town and college." Two hundred and forty-six of these discourses were written out in full before his death, to the end of the one hundredth question of the Catechism, which contains the explanation of the preface to the Lord's prayer. The rest of the volume is composed of the notes used in his former and shorter expositions. The volume consists of 914 pages. The preface by Sewall and Prince commences thus: "The late Reverend and learned author of the following lectures has been so universally and justly admired and celebrated in these parts of the world, for his eminent capacity, piety, wisdom, his deep and perspicuous insight into the most deep and difficult points of divinity, and his most judicious and accurate manner of expressing and clearing, as well as most useful application of them, that there is no need of our setting forth his character, either for the information of his countrymen, or their inducement to peruse the large composure that now presents itself to their view. We need only say '*it is Mr. Willard's*,' and it is enough to recommend it to their high respect and diligent attention; and that it falls not short of his other excellent performances, which, as well as his rare accomplishments and conduct while alive, have deservedly gained him so great a fame and esteem among us." The Rev. John Barnard, in a "Sketch of Eminent Ministers in New England," in a letter to Dr. Stiles, published 1 Mass. Hist. Coll. x. 167, says of Mr. Willard, "He was a hard student, of great learning for that day, of a clear head, solid judgment, excellent both in preaching and in prayer, an exemplary Christian, pleasant in conversation, whose name is had in remembrance among us, and his works praise him."

A writer in the *Panoplist*, for 1806, on the "Neglect of the Old Divines," after mentioning the great value of the writings of Owen, Baxter, Leighton, Flavel and Bunyan, continues thus, "Our own country was by no means deficient, even at the early period mentioned, in divines of the same general character. Among a variety of others, we may distinguish WILLARD, who has illustrated all the capital topics of theology, with a degree of sagacity, judgment and learning, which entitles his name and writings to affectionate and lasting veneration."\*

For a highly wrought character of Mr. Willard as delineated by his colleague and successor the Rev. Mr. Pemberton, in his funeral sermon, some idea may be formed of the reverence with which his memory was regarded. And yet charged as it is with manifold praise, he remarks in

\* See Dr. Wisner's *History of the Old South Church, Boston*, pp. 14, 89.

his "Epistle Dedicatory," that "he has had the satisfaction to have said less of Mr. Willard in this sermon than he was fully persuaded was his due."

"His discourses," says Mr. Pemberton, "were all elaborate, acute and judicious; the matter being always weighty, and his subjects well chosen, suited to the state of his flock, and every way adapted to make them wiser and better. His common discourses might have been pronounced with applause before an assembly of the greatest divines." "His style was masculine, not perplexed, but easy as well as strong." His delivery was characterized by "gravity, courage, zeal and prudence, and with tender solicitude for perishing souls, and, when the matter required it, no man could speak with greater pathos and pungency." "He knew how to be a son of thunder to the secure and hardened, and a son of consolation to the contrite and broken in spirit." "His public prayers were always pertinent and pathetical, animated with a spirit of devotion," and characterized "by an uncommon compass of thought." As a pastor, he was distinguished for "prudence, faithfulness and impartiality." "All his talents and acquisitions were consecrated" to the service of Christ, and over the whole, it is said, was shed the lustre of a "remarkable and unaffected modesty," and a "spirit truly pacific."

The following anecdote has been recorded in proof of the excellence of his delivery. Mr. Treat, a minister of Eastham, married a daughter of Mr. Willard. The matter of his sermons, it is stated, was excellent, but it was greatly injured by the badness of his manner. After his marriage with the daughter of Mr. Willard, he was sometimes invited by the latter to preach in his pulpit. Mr. Willard possessed an agreeable delivery and an harmonious voice, and as a natural consequence, he was generally admired. Mr. Treat having preached one of his best discourses to the congregation of his father-in-law, in his usual unhappy manner, excited much dissatisfaction. Several persons waited on Mr. Willard and begged that Mr. Treat might not be invited into the pulpit again. To this request Mr. Willard made no reply; but he desired his son-in-law to lend him the discourse, which being left with him, he delivered it, without alteration, to his people, a few weeks after. The hearers were delighted, and requested a copy for the press. "See the difference," said they, "between yourself and your son-in-law. You have preached a sermon on the same text as Mr. Treat's; but while his was intolerable, yours was excellent."

There was no doubt of his learning. He was a severe and patient student, especially in theology, the engrossing subject of the period. His works, apart from their doctrinal character, show a well disciplined mind, abounding in sound views, with masculine sense and a wide reach of thought; while "a melodious voice and graceful delivery," gave him great power as a pastor and teacher.

He seems to have exercised charity towards those who differed from him, beyond what was usual, at that period, and certainly where the difference was only modal, it was something gained. He was more catholic than his brethren in a day when catholicism was considered no great virtue. "We have," says Edward Randolph, in speaking of him, "in Boston, one Mr. Willard, a minister, brother to Major Dudley. He is a moderate man, and baptizeth those who are refused by the other churches, for which he is hated." (Hutch. Col. Papers, 533.)

But that which marked him as in advance of the great mass of the community in which he lived, was his conduct in the witchcraft delusion. To go with the crowd, whether right, or in questionable matters, is very

easy, and for the bulk of mankind, who have more or less of mental timidity, is very common. But to stand out almost singly in an age of superstitious darkness, when the wise and good, the leaders of society in church and state, yield to a strong delusion, and gloomy fears of the powers of the nether world, who are believed to be about one's path, and, though invisible, to be mingling with men, alone and in the assembly, at such times to come forth and brave the awful delusion; nay more, to be active in opposition to it, and to leave succeeding generations to do justice to motives, manifests extraordinary courage, piety and discernment.

Mr. Willard early saw through the infatuation which was so thoroughly infused among the people, and by which almost every one else was blinded—an infatuation if not created yet marvellously promoted, by Cotton Mather.\* He openly opposed it in public and private, he preached against it, and wrote and published a pamphlet on the subject, entitled, "Some Miscellany Observations respecting Witchcraft, in a Dialogue between S. and B." 1692. Mr. Brattle, in his letter of October 8, 1692, thus speaks of him—"I cannot but think very honorably of the endeavors of a Reverend person in Boston, whose good affection to his country in general, and spiritual relation to three of the Judges in particular, has made him very solicitous and industrious in this matter, and I am fully persuaded that had his *notions and proposals* been hearkened to, and followed *when these troubles were in their birth*, in an ordinary way, they never would have grown to that height which now they have. He has as yet met with little but unkindness, abuse and reproach from many men; but I trust that in after times his wisdom and service will find a more universal acknowledgment, and if not, his reward is with the Lord." (Mass. Hist. Col.)

After times have done justice to his wisdom and service. The "unkindness, abuse and reproach" he met with, and to which all are exposed who step out of the beaten path, have passed away, and all the glory of devotion to truth and duty remains and ever will remain. Sewall, one of the judges referred to in Mr. Brattle's letter, when time and reflection had cleared away the strong delusion which had possessed him, came forward like an honest man and acknowledged his error. His confession was read from the pulpit by Mr. Willard. (Calef.)

The accusers, doubtless from the course which Mr. Willard had taken in detecting their wicked designs, repeatedly cried out upon him, and would have rejoiced to sacrifice him with Mr. Burroughs and other worthy and innocent persons, to their deadly resentment. But his character before the public was too exalted, and the affections of his people too strong to suffer a hair of his head to be injured, and persecution against him assumed the milder forms of "unkindness and reproach."

Gov. Andros early in his administration gave trouble to Mr. Willard and his congregation. He demanded the use of the Old South Church "for the common prayer worship." Sewall says that Mr. Willard "discoursed his Excellency about the meeting-house in great plainness, showing they could not consent." How the matter issued, I have not by me the means of information. I believe, however, that those who were of the "common prayer worship," used the church after the services of the congregation

\* Much ridicule has been unnecessarily heaped upon our fathers for these transactions. "It should be recollected that similar occurrences had been much more general in England not long before, where more were put to death, as witches, in a single county, in a short space of time, than have suffered for this alleged crime, in all New England, from the first settlement; that such men as Lord Chief Justice Hale sanctioned and participated in those proceedings; and that the 'contagion,' as it has been appropriately called, undoubtedly spread to New England from the mother country. It was one of those aberrations of imagination and judgment, which sometimes pervade and agitate whole communities; which we contemplate with wonder but cannot explain."—Dr. Wisner's *Hist. Discourses*, p. 88.

were over for the day. I find that Mr. Ratcliffe, the Episcopal clergyman, under the protection of Andros, in the spirit of mischief, in October, 1687, sent to Mr. Willard to leave off sooner, which he refused to do, and accordingly "the Governor sent for him in the night." No calamity scarcely could be imagined by the Puritans less tolerable than this interference of the Episcopalians with their places of worship. It was a grievous usurpation, closely allied to the general tyranny of the administration of Andros. Sewall, in his Diary, complains of the rattling of guns during public worship; "'twas never so in Boston before." And then the Church of England men were present during worship, a matter doubtless of sore vexation to pastors and people, when we consider the situation and feelings of the two parties.

Mr. Willard was for a considerable number of years connected with the college. He was for several years one of the Fellows, having been elected in 16—, and on the resignation of President Mather, Sept. 6, 1701, in consequence of an order of the General Court that the President should reside at Cambridge, he was placed at the head of the College, with the title of Vice President. Mather had resigned because he was unwilling to leave his parish with which he had continued his connection during the whole period of his presidency. And for the same reason Willard had the title of Vice President, though having the full power of President. He, therefore, while he discharged the duties of his new office, continued his relation to the Old South Church.

On the same 6th of September, the General Court passed a resolve, "that Rev. Samuel Willard, nominated for Vice President of the College, be desired to take the care, &c., of the college and students thereof according to the late establishment made by this Court, and to manage the affairs hereof, as he has proposed in his answer to this Court, viz., to reside there for one or two days and nights in a week and to perform prayers and expositions in the Hall, and to bring forward the exercise of analysing." His salary was fixed at "fifty pounds," with ten pounds in addition, "for his more than ordinary expenses in his attending the same services."

This service he continued until within a few weeks of his death. Of the manner in which he performed his duties as head of the College, see Pemberton's funeral sermon, Peirce, &c.

The last commencement at which he presided, was July 2, 1707.\* The following extracts from Judge Sewall's Diary, contain some account of the last few weeks of his life:

"Monday, August 11, 1707.—Mr. Willard goes to Cambridge to expound, but finds few scholars come together, and moreover was himself taken ill there which obliged him to come from thence before prayer time.

"Tuesday, August 12.—Between 6 and 7 I visited Mr. Willard, to see how his journey and labor at the college had agreed with him, and he surprised me with the above account; told me of a great pain in his head and sickness at his stomach, and that he believed he was near his end. I mentioned the business of the college. He desired me to do his message by word of mouth, which I did Thursday following, to the Governor and Council. Quickly after I left Mr. W., he fell very sick and had three sore convulsion fits, to our great sorrow and amazement.

"Thursday, August 14.—When the Governor inquired after Mr. Willard, I acquainted the Governor and Council that Mr. Willard was not capable of doing the college work another year. He thanked you for

\* For a few additional statements respecting Mr. Willard's character as a President, see *History of Harvard University*, by Alden Bradford, LL. D., in the *American Quarterly Register*, ix. 346.

your acceptance and reward. Governor and Council order Mr. Winthrop and Mr. Brown to visit the Rev. Mr. Willard and thank him for his good service the six years past. Sent down for concurrence, and Deputies concur.

"September 12, 1707.—Mehitable Thurston tells me Mr. Willard was taken very sick. I hoped it might go off, and went to dinner. When I came there, Mr. Pemberton was at prayer, near concluding; a pretty many in the chamber. After the prayer many went out. I staid and sat down, and in a few minutes saw my dear pastor expire. It was a little after two, just about two hours from his being taken. It was very surprising; the doctors were in another room consulting what to do. He administered the Lord's supper and baptized a child last Lord's day; did it with suitable voice, affection, fluency. Did not preach.

"Feria Secunda, 7th, 15th.—Mr. W. is laid by his tutor in my tomb till a new one can be made.\* Bearers, Dr. Mather, Mr. Allen, Mr. Thomas Bridge, Mr. C. Mather, Mr. Wadsworth, Mr. Colman; Fellows and Students went before. Mr. Pemberton led Madam Willard. Governor and his lady had rings. Bearers, scarves and rings. The Lady Davie and Lady Hobbie were there. Son Sewall led his sister, Paul Dudley he being gone to Plymouth Court. Very comfortable day."

President Willard was twice married. His first wife was Abigail Sherman daughter of Rev. John Sherman † of Watertown, and Mary his wife. They were married August 8, 1664. Mrs. Willard's mother was daughter of Mr. Launce, a gentleman of ancient family in Cornwall, whose wife was a daughter of Lord Darcy, Earl of Rivers. By this wife Mr. Willard had six children, all of whom were born in Groton, viz. 1st, Abigail, born 1665, whose first husband was Rev. Benjamin Estabrook of Lexington, and second, Rev. Samuel Treat of Eastham; their daughter, Eunice Treat, married Rev. Thomas Paine, father of the late Judge Robert Treat Paine of Boston. 2d, Samuel, born March 17, 1667, died unmarried. 3d, Mary, married David Melville. 4th, John, born September 8, 1663, H. U. 1690, who after travelling abroad, settled as a merchant at Kingston in the island of Jamaica. He married Miss Sherburne. John was father of Rev. Samuel Willard, H. U. 1723, settled in the ministry at Biddeford, Maine, and died October 25, 1741, æt. 36. Samuel of Biddeford, married Abigail, daughter of Samuel Wright, Esq., of Rutland. Mr. Wright's wife was daughter of Jonathan Willard son of Major Simon Willard by his third wife, Mary Dunster, sister of President Dunster. Rev. Samuel of Biddeford, was father of Dea. William Willard of Petersham, ‡ of the late Rev. Dr. John Willard § of Stafford, Ct., H. U. 1751, and

\* This new tomb is in the Granary burying ground, and belongs to the heirs of the late Robert Treat Paine.

† The following epitaph inscribed upon the tombstone of Mr. Sherman, in the old burying ground in Watertown, was written by Mr. Willard:

"Johannis Shermanni maxime pietatis, gravitatis, et candoris viri,  
in theologiâ plurimum versati:  
in concionando vere Chrysostomi;  
in artibus liberalibus præcipue mathematicis incomparabilis:  
Acquitamensis ecclesie in Nov: Angliâ fidelissimi pastoris:  
Collegit Harvardini inspectoris et socii:  
Qui postquam annis plus minus **XLV** Christo fuit **Χρηστίης**,  
in ecclesiâ fidus,  
morte matura transmigravit,  
et a Christo palmâ decoratus est,  
A. D. **MDCLXXXV** Augusti,  
Ætatis sue **LXXXII**:  
Memorie.

‡ Father of Rev. Dr. Samuel Willard of Deerfield, Ms.

§ Father of the late Rev. John W., of Lunenburgh, Vt., and of the late Rev. Joseph W. of Lancaster, N. H. The latter was father of Hon. John Dwight Willard, formerly Tutor at Dartmouth College, and now of Troy, N. Y. and one of the Judges of the Court of Common Pleas.

i. e. c. to Dr. W. of Stafford. He had eight, two  
of wh<sup>m</sup> died in infancy -

of Rev. Joseph Willard, President of Harvard University. 5th, Elizabeth, died unmarried in 1722. 6th, Simon, born 1676, H. U. 1695, was a merchant in Boston, married widow Elizabeth Walley, and died in 1712 or 1713. 7th, Edward, by his second wife, Eunice Tyng, (daughter of Edward Tyng, Esq., of Dunstable, and sister of Gov. Joseph Dudley's wife,) born July 6, 1680, who died unmarried. 8th, Josiah, born June 21, 1681, H. U. 1698, chosen tutor at Cambridge, August 10, 1703; was Secretary of the Province of Massachusetts from 1717 till the time of his death, December 6, 1756; Judge of Probate for Suffolk from 1731 till 1745, when he resigned, and one of His Majesty's Council from 1734 to 1756. (For his character, see Funeral Sermon by Dr. Sewall, poem by Judge Oliver, Hutchinson's Hist. Mass., vol. iii. p. 50, &c., &c.) 9th, Eunice, died unmarried. 10th, Richard, born 1684, who entered Harvard College, June 29, 1697, æt. 13, and was drowned at Cambridge the same day. 11th, William, who became a wealthy merchant at Port Royal\* in the island of Jamaica and died, I believe unmarried, before 1717. 12th, Margaret, born December 3, 1687, who married Capt. Thomas Child of Boston. 13th, a second Edward, who died unmarried. 14th, Hannah, who married Judge William Little. 15th, Sarah, who died unmarried. 16th, a second Eunice, born July 16, 1695, who died unmarried. 17th, a second Sarah, born, June 10, 1697, who died unmarried. 18th and 19th, a third and 4th Edward who died unmarried. 20th, a second Richard, a merchant in Boston.

Mr. Willard's father was married when he came from England. His first wife was, according to the tradition in the family, Mary Sharpe. He here married second, Elizabeth Dunster, or as I have seen her called, Isabell Dunster, and third, Mary Dunster. They were, perhaps, both <sup>2</sup>sisters of President Dunster. I have not been able to ascertain whether Mr. Willard was of the Dunster family, or was a son of Major Simon, by the first marriage. His great grandson, however, President Joseph Willard, as I have before stated, was a descendant, on the maternal side, from Mary the third wife of Major Simon, whom President Dunster, in his will, calls, "my sister Willard."

The following is a list of Mr. Willard's publications, viz :

*Published in his lifetime.*

1. Useful Instructions for a Professing People in times of great security and degeneracy: in three Sermons from Jer. vii. 12; Isa. xxvi. 9, and xxi. 11, 12. Anno 1673.
2. The Heart Garrisoned: an Artillery Election Sermon from Prov. iv. 23. 1676.
3. A Funeral Sermon upon Governor Leverett, from Ezek. xxii. 30, 31. 1679.
4. The Duty of a People that have renewed their Covenant, from Josh. xxiv. 22, 23. 1680.
5. Animadversions upon the New England Anabaptists' fallacious narrative. 1681.
6. The Fiery Trial no Strange Thing, from 1 Pet. iv. 12. 1682.
7. Covenant-keeping, the way to Blessedness: in several Sermons from Ps. ciii. 17, 18. To which is added, A Sermon upon the necessity of sincerity in renewing Covenant, from Ps. lxxviii. 37.
8. The Child's Portion: in several Sermons from 1 John iii. 2. 1684. To which are added, The Righteous Man's Death, a presage of Evil: a Funeral Sermon upon Major Thomas Savage, from Isa. lvii. 1. 1681. The Only Way to prevent Threatened Calamity: an Election Sermon, from Jer. xxvi. 12, 13. 1682. The Plots against God's people detected and defeated, from Prov. xxi. 30. 1682.
9. The Esteem which God hath of the Death of his Saints: a Funeral Sermon upon John Hull, Esq., from Ps. cxvi. 15. 1683.
10. Mercy Magnified on a Penitent Prodigal: in several Sermons from Luke xv. 11, &c. 1684.

\* Now Kingston.

*a. acc. to Dr. Willard of Stafford Ct. Mary was  
cousin of Elizabeth - sic. his genes in my pos.*

11. A Brief Discourse of Justification. 1686.
12. Heavenly Merchandise: in several Sermons from Prov. xxiii. 23.
13. A Brief Discourse concerning the ceremony of laying the hand on the Bible in Swearing. 1689.
14. The Barren Fig Tree's Doom: in several Sermons from Luke xiii. 6, 7, &c. 1691.
15. The Mourner's Cordial against Excessive Sorrow: in several Sermons from 1 Thess. iv. 13.
16. The Danger of taking God's name in Vain, from Deut. v. 11.
17. Promise Keeping, a Great Duty, from 2 Cor. i: 18.
18. The Sinfulness of worshipping God with Men's Institutions, from Matt. xv. 9.
19. Some Miscellany Observations respecting Witchcraft, in a Dialogue between S. and B. 1692.
20. The Covenant of Redemption. 1693.
21. Rules for Discerning the Times, from Matt. xvi. 3.
22. The Law established by the Gospel, from Rom. iii. 31. 1694.
23. Reformation the Great Duty of an Afflicted People, from Levit. xxvi. 23, 24.
24. The Character of a Good Ruler: an Election Sermon from 2 Sam. xxviii. 3.
25. Impenitent Sinners Warned and Summoned to Judgment: in two Sermons from Ps. v. 5; and Heb. ix. 27. 1698.
26. The Man of War: an Artillery Election Sermon from 1 Kings xix. 22. 1699.
27. Spiritual Desertions Discovered and Remedied: in several Sermons from Ps. xxx. 7.
28. The Blessed Man: in several Sermons upon the 32d Psalm. 1700.
29. The Perils of the Times Displayed, from 2 Tim. iii. 5.
30. The Fountain Opened, and the National Calling of the Jews: in several Sermons from Zech. xiii. 1. To which is added, Evangelical Perfection, from Matt. v. 48.
31. Love's Pedigree, from 1 John iv. 19.
32. Morality not to be relied on for Life, from Mark x. 21.
33. A Remedy against Despair: two Sermons from Ps. xxv. 11.
34. The Christian's exercise by Satan's temptations: in several Sermons from 1 Chron. xxi. 1. 1701. To which is added, Brotherly Love Described and Directed: two Sermons from Heb. xiii. 1.
35. Walking with God: two Sermons from Gen. v. 24.
36. The Fear of an Oath, from Ecel. ix. 2.
37. The Best Privilege, from Rom. iii. 1, 2.
38. Prognostics of Impending Calamities: a Funeral Sermon upon Lieut. Governor Stoughton from 2 Kings xxii. 20.
39. The Checkered State of the Gospel Church, from Zech. xiv. 6, 7.
40. A Brief Reply to Mr. George Keith. 1703.
41. The Just Man's Prerogative, from Prov. xii. 21. 1706.
42. Israel's True Safety, from Rom. viii. 31. 1704.

*Published after his death.*

43. A Thanksgiving Sermon upon the return of a Young Gentleman from his Travels, from Ps. lxvi. 20. 1709.
44. Sacramental Meditations. 1711.
45. A complete Body of Divinity, in two hundred and fifty Lectures on the Assembly's Shorter Catechism. Boston, 1726.

"There are also," say Messrs. Sewall and Prince, "many other excellent treatises prepared by the author for the press, viz :

Directions to the Candidates for the Ministry.  
Several Sermons upon the Sacrament of the Lord's Supper.  
Expositions upon the whole of the Psalms.  
The Epistles to the Romans, Corinthians, Galatians,

with many others which the world may be also obliged with if due encouragement be given."

The preface to Rev. John Higginson's *Legacy of Peace* was written by him.

## BIOGRAPHICAL NOTICES OF DECEASED MINISTERS OF NEW HAMPSHIRE.

[By the Rev. HENRY WOOD, Hanover, N. H.]

**NOTE.**—The years 1836-7, were distinguished for the mortality among the Congregational ministers of New Hampshire. In the interval between the meetings of the General Association, not less than ten out of about one hundred and twenty, finished their labors, and gave up to their Master an account of their stewardship, viz: Rev. Samuel Wood, D. D. of Boscawen; Rev. Samuel Hidden of Tamworth; Rev. Asa Piper of Wakefield; Rev. Nathaniel Porter, D. D. of Conway; Rev. Seth Farnsworth of Hillsborough; Rev. O. G. Thatcher of Bradford; Rev. J. P. Fisher of Deering; Rev. Evarts Worcester of Littleton; Rev. Joseph Gibbs of Haverhill; Rev. Josiah Webster of Hampton; besides Rev. Moses Dow of Plaistow, who had never been settled over a congregation in the State. Some of these ministers were full of years, and their lives had been signalized by usefulness; others were young, ardent, able, and full of promise. The impression made at the time, by so mysterious a providence, upon the minds of their surviving brethren, was deep and serious; and it was a natural desire, that in some humble way, a record might be made of names of brethren so much venerated and loved. In obedience to such a desire, the facts were collected which are embodied in the following brief notices. For a while however the design of publishing them was abandoned, by being anticipated by the editors of the American Quarterly Register, in their notices of the lives of Dr. Wood and Rev. Mr. Hidden. At the request of others, the remaining articles are now given.—In the mean time the *Rev. Moses Bradford* deceased; and facts being at hand pertaining to his life, it was thought desirable they should be incorporated with the rest.

Most of the subjects of these notices lived in comparative obscurity; patiently and cheerfully pursuing the humble, yet ennobling work of the ministry; God's "hidden ones," better known in heaven than on earth. Beyond the circle of personal intimacy and friendship, these sketches may fail to interest; it is hoped, however, indulgence will be shown to the claims of private affection and retiring worth.

### JOSIAH WEBSTER.

**Rev. JOSIAH WEBSTER**, the son of Nathan and Elizabeth Webster, was born in Chester, N. H. Jan. 16, 1772. Both of his parents were professors of religion, which they adorned by the consistency of a pious life, and endeavored, by prayer and early instruction, to make the inheritance of their children. His father was a farmer barely in circumstances of comfort, with patient and laborious industry providing for the wants of a large family of eleven children, one of whom died in infancy. It is not strange that with feeble health on their part, the parents were unable to furnish more than a common school education for their numerous issue. *Josiah*, the eldest of the children, continued with his father, occupied in the common business of a farmer, till his sixteenth year, when he went to reside with an uncle, whose affairs he managed in his many and long absences. At this time, his advantages had been such as barely to qualify him to instruct a district school; and he had formed the purpose, either to engage in trade, or pursue the occupations to which he had been trained. From a brief narrative which he left behind him, we learn that he was the subject of early and abiding religious impressions; and though he had no prospect, nor indulged a thought of a public education, still as far back as his twelfth year, he felt a strong desire to become a minister of the gospel. He writes in his narrative, "I do not remember the time when I was not troubled and distressed. I used, when a boy—a child—to play with the children; but when I went home, and retired to my bed, my conscience distressed me. My mind was often disturbed by the

thought of my follies. But these thoughts I always concealed; for I did not think there was any thing like true religion in them." In this state of mind, and with the acquisition of only sufficient property to defray the expense of preparation for college, upon the condition of a rigid regard to economy; distressed and discouraged by the opposition of his friends to the plan he had conceived; in his nineteenth year he repaired to the Rev. Mr. Remington of Candia, under whose hospitable roof he commenced the studies requisite for admission to college. Afterwards he spent a year under the tuition of Rev. Dr. Thayer of Kingston, and completed his preparation at the academy in Atkinson. It was at Kingston, while he was receiving instruction from that humble Christian and devoted pastor, Dr. Thayer, that he indulged the first hope of reconciliation to God, and the commencement of the Christian life. A deeper consciousness of sin than he had ever felt before, pressed upon his heart; so full of distress and alarm, that for several days he was unable to pursue his studies. After a season of deep conviction, light broke out upon his mind "like a morning of summer, just as the sun rises, when the winds are hushed, and a solemn but delightful stillness prevails every where, and the face of nature smiles with verdure and flowers. He had no raptures, but all was quiet and happy." From Atkinson he took a journey of more than eighty miles to Dartmouth College, for the mere purpose of examination and admission, as the diminished state of his finances left him without the means of remaining a single week to enjoy its advantages. Returning to Atkinson, he pursued his studies under the instruction of the Preceptor, Stephen P. Webster, (now Hon. S. P. Webster of Haverhill,) till the spring of 1795, when with little improvement in the state of his funds, he rejoined his class in college, and with much difficulty completed his first year. Returning to his father's after commencement with the hope of raising money from his friends to remove his crushing embarrassments, and yet disappointed in every application he made, with a heavy heart once more he set his face towards college. By a mysterious providence of God, as he was pursuing his lonely way, he fell in company with a stranger, who learning his condition, without solicitation offered to relieve his necessities by a loan of money to be repaid whenever his circumstances and convenience should permit. The traveller was ascertained to be a merchant of Newburyport.

After graduating in the year 1798, without delay he commenced the study of theology with the Rev. Mr. Peabody, the minister of Atkinson, with whom he continued about a year, when he was licensed to preach the gospel by the Haverhill Association, met at Plaistow. Soon after, he was invited to preach as a candidate for settlement in the parish of Ipswich, Ms., called Chebacco, but now constituting the town of Essex; where, November, 1799, he was ordained. For six years and a half he was the minister of this parish; at the expiration of which time he asked for a dismission on account of the inadequacy of his support. Receiving an invitation to preach to the church at Hampton, N. H., vacant by the removal of the Rev. Dr. Appleton to the presidency of Bowdoin College, he was installed, June, 1808. His salary was principally from the avails of a fund, bequeathed by "the most gracious Timothy Dalton," the second minister of the town, who was ordained 1639, and died 1661. In many respects the state of religion in Hampton was any thing but desirable at the time Mr. Webster entered upon the duties of pastor. Intemperance had obtained a prevalence to which most other towns were strangers; and entrenching itself in the peculiar occupations of a portion of the people, bid defiance to all common means of aggression. Two religious societies had also existed in the town, though of the same denomination. Arminian views of theology were extensively embraced, united with hostility to the doctrines of distinguishing grace, and ignorance of experimental religion. At the same time, some individuals were found, waking up to correct sentiments, and desiring to be fed with the sincere milk of the word. In this divided state at the time of the removal of Dr. Appleton, with little prospect of uniting in selecting a minister themselves, the two parties agreed to settle the individual who should come recommended by Rev. Dr. Buckminster of Portsmouth, and Rev. Dr. Dana of Newburyport, with whom personally they were well acquainted, and in whose sound judgment the churches generally reposed a deserved confidence. Dr. Dana had once preached

to them as a candidate, and received an invitation to settle, which he saw reasons for declining. They concurred in recommending Mr. Webster; and the result was his settlement as pastor of the two churches, united.

During his ministry at Hampton, he was permitted to enjoy various seasons of refreshing from the presence of the Lord. In 1809 there were auspicious indications, with some cases of conversion, though not a general revival. In 1819 a general interest pervaded the town, and the revival entered the church as well as the world, convincing many of the reality of divine influence, and the truth of experimental religion, who had before derided and opposed these doctrines. Another season of religious interest was enjoyed in the year 1823; as the fruits of which eleven were added to the church. But the largest success attending his ministry was witnessed in 1827, when fifty were received into the communion of the church. The origin of this work of grace is worthy of notice. "In the spring of 1826," the pastor records, "the state of religious feeling was low. Three of the brethren inquired much upon the subject, solicitous to know what could be done to promote a better state of things. They felt at length that they would humble *themselves* before God, and carry the church to the throne of grace. They entered into a solemn covenant, that they would spend one hour in each week in united but private prayer, God helping them, until the blessing of the Holy Spirit should be granted. In the autumn of the same year, the Holy Spirit descended with great power; men, stout hearted and proud, who had always opposed the doctrines of grace, were made to bow. Many, besides those who obtained the hope of reconciliation to God, became convinced of the truth. Numbers, as we trust, are yet to be gathered into the church, as the fruits of this revival. Twenty years ago the current of feeling in this place was strongly against experimental religion; now it is decidedly in its favor. The change has been wonderful, much greater than ever I expected to see. I desire to be thankful, humble, and give all the praise to God, the Father, Son, and Holy Ghost." In 1832, there was an additional refreshing, which resulted in eighteen cases of hopeful conversion. Besides these seasons of special interest, there were solitary cases of conversion and additions to the church nearly every year of his ministry.

It deserves to be recorded to the lasting honor of Mr. Webster, that he perceived the evil effects of the use of ardent spirits, at a period when the eyes of even good men were generally closed to the subject. Almost from the first of his ministry, he preached against intemperance; and for years before the temperance reformation, observed entire abstinence from all that intoxicates. Even from many ministers of that day, he not only failed of receiving co-operation, but encountered opposition and ridicule. He was also deeply interested in the cause of education. To his influence and agency, the academy in Hampton, one of the most respectable and flourishing institutions in the State, is indebted for much of its character and usefulness. Attached to the faith and institutions of our fathers, the doctrines of grace he understood, and loved, and preached, to the very close of life; and with what effect, we have already seen. There were one hundred and thirty-five members in the church at the time of his installation, and one hundred and seventy were added during his ministry. His last public act, was the preaching of the sermon at the ordination of his son, Rev. John C. Webster, at Newburyport, as seamen's preacher at Cronstadt, Russia, March 15, 1837. Before this he had been afflicted with a severe cold, attended with a slight inflammation of the lungs. Anxious however to perform the service assigned him on that occasion, he made an effort his health was unable to sustain. The day following he returned home, and taking his bed, remarked, that he thought his work on earth was done. "Well," said he, "if it be so, I know not with what act I could close life with more satisfaction." The inflammation upon his lungs rapidly increasing, with no available means of resistance, he gradually declined, till he breathed out his spirit into the hands of his Redeemer, March 27, 1837, aged 65. During his sickness his mind was often alienated; but in lucid intervals he uniformly expressed confidence in the mercy of God, and cast himself upon the blood of atonement. His funeral sermon, preached by the Rev. Dr. Dana, is highly commendatory of his ministerial qualifications, devotion to his proper work, and his extensive usefulness.

Mr. Webster was married to Elizabeth Knight, daughter of Maj. Eliphalet Knight of Atkinson, N. H. They had seven children, five sons and two daughters; the daughters died in early life. The sons are still living. Eliphalet, the eldest, is a practising physician in Hill, N. H., and a member of the New Hampshire Medical Society; Josiah, the second, is a farmer in Illinois; John Calvin, the third, graduated at Dartmouth College in 1832, at Andover in 1835, and is now settled in the ministry at Hopkinton, Ms.; Joseph Dana, the fourth, was also graduated at Dartmouth College in 1832, now resides in Washington, D. C., and is a United States' topographical engineer at Milwaukee, Wisconsin Territory; Claudius Buchanan, the fifth, was graduated at Dartmouth College in 1836, and has since been engaged in teaching and surveying in Illinois.

The following is a list of the sermons of Mr. Webster which have been published. *The Mystery of Godliness*: a Sermon delivered at Thomaston, Me. June 15, 1809, at the Installation of Rev. John Lord to the pastoral office in that place. Text, 1 Tim. iii. 16. A Sermon preached July 10, 1811, at the ordination of the Rev. Joseph W. Dow to the pastoral care of the First Congregational Church and Society in Tyringham, Ms.; to which is added the Charge by Rev. Jacob Catlin of New Marlborough, and the Right-hand of Fellowship by Rev. Alvan Hyde, D. D. of Lee. Text, Ezek. xxxvii. 1—4, 10. A Sermon, delivered at Newburyport, Nov. 26, 1812, on the evening of public Thanksgiving in Massachusetts. Text, Ps. ii. 11. *Christ on his way to enlarge his Kingdom, and to Judge the World*: a Sermon delivered before the General Association of New Hampshire at their Annual Meeting in Haverhill, Sept. 21, 1819. Text, 2 Peter iii. 4. *The Church Triumphant*: a Sermon delivered at the North Church, Newburyport, at the Ordination of Rev. John Calvin Webster as Seamen's Chaplain at Cronstadt, the Port of St. Petersburg, Russia, March 15, 1837; to which is added the Charge, the Fellowship of the Churches, and the Special Instructions given on the occasion. Text, Daniel vii. 27. Published by the Newburyport Seaman's Friend Society. This sermon was his last, and was delivered only twelve days before his death.

#### EVARTS WORCESTER.

Rev. **Evarts Worcester**, the son of Rev. Leonard and Mrs. Elizabeth Worcester, was born at Peacham, Vt., March 24, 1807. Both in the line of his father and mother, he stands connected with families distinguished in the ecclesiastical history of New England, for the number of individuals they have furnished for the Christian ministry, and the character and talent with which they have adorned it. On the paternal side, were four brothers; *Rev. Noah Worcester*, D. D., first settled at Thornton, N. H., and afterwards resided at Brighton, Ms. *Rev. Samuel Worcester*, D. D., of Salem, Ms., the first Secretary of the American Board of Commissioners for Foreign Missions. *Rev. Thomas Worcester*, of Salisbury, N. H., and *Leonard*, the father of the subject of this notice, who alone survives. A sister also, married a minister, who removed to the west, where both deceased some years ago. On the side of the mother, who was the youngest daughter of Rev. Samuel Hopkins, D. D., of Hadley, Ms., there were nine sisters, four of whom, besides herself, were the wives of Ministers. One half-brother also was a minister. Of the grandsons of Dr. Hopkins, eight have entered the ministry: *Rev. Gardiner Spring*, D. D., of New York; *Rev. Samuel Spring*, East Hartford, Ct.; *Rev. Samuel H. Riddel*, Glastenbury, Ct.; *Rev. Samuel Hopkins*, Saco, Me.; *Rev. Erastus Hopkins*, Troy, N. Y., and three sons of Rev. Leonard Worcester; viz., *Rev. Samuel Austin Worcester*, a graduate of the University of Vermont, and Missionary to the Cherokees; who for the offence of preaching the gospel to the heathen, was imprisoned in the penitentiary of Georgia; *Rev. Evarts Worcester*, the subject of this notice, and *Rev. Isaac R. Worcester*, who studied medicine with reference to a foreign mission, and succeeded his brother as pastor of the church in Littleton, N. H. Another brother, *Leonard Worcester*, Jr., graduated at Dartmouth College, 1825, with the design of entering the ministry; but feeble health forbidding, he devoted himself to the profession of teaching, first in a High School for young ladies, in Worcester, Ms., and afterwards in a similar school in Newark, N. J., much

respected and beloved, he died of consumption at Walpole, N. H., on his return to Newark from a visit to his father in the year 1836; *John Hopkins Worcester* graduated at the same college, 1833; 1835-6 was tutor, and is now preparing for the ministry; *Isaac Reddington Worcester* studied medicine, and received the degree of M. D. 1832, and practised medicine for some time at Leicester, Ms.

*Evarts Worcester* received his Christian name out of the respect his parents bore to the lamented Jeremiah Evarts, Esq., the second Secretary of the American Board, who was for a time the Preceptor of the Academy in Peacham, and a member of Mr. Worcester's family. With the limited means of most country clergymen, and a large family for which provision was to be made, his father doubted the possibility of meeting the expenses necessarily connected with furnishing this son with a liberal education. While this subject was still agitated and undecided, Mr. Evarts made his southwestern tour for the inspection of the Missionary stations among the Indians; in an interview with the oldest brother, connected with one of these stations, the conversation turned upon the *namesake* of Mr. Evarts at home; and so much did Mr. Evarts become interested in him from the account he heard, that he decided at once no means should be left untried to secure to him the advantages of a public education. Nor did he forget the subject in the many cares demanding his attention, and the high responsibilities which his office devolved upon him. Soon after his return to Boston, he wrote a letter to the father, and another to the son, urging the measure he had conceived in the distant wilderness, and at the same time forwarding \$25, as a small encouragement to the attempt he so much desired. Admirable man! who left both the world and individuals his debtors; though his luminous career of beneficence was ended before the subject of his hopes and benefactions had fully developed a mind, active, ardent, resolute, like his own.

Commencing a course of preparatory study at the excellent academy in his native place, he was qualified to enter Dartmouth College, 1826, and graduated, 1830; distinguished for the activity and vigor of his mind, the extent of his acquisitions, the purity of his moral character, and the correctness of his principles; and holding out assurances to those who knew him, of a large measure of public usefulness. Such was the order of his mind, that while he excelled in every department of study—languages, mathematics, intellectual and moral philosophy—he was equal in all. For nearly two years following his graduation, he was engaged as Preceptor of the Academy in Peacham, for a long time one of the most flourishing and well conducted schools in Vermont, to the great acceptance of both pupils and parents. But with all his talents and scholarship, and with all the influence of Christian example and instruction, which he had enjoyed under the roof of a venerated father, he was still “without God, and had no hope in the world.” While he was engaged in the Academy, the town was visited with a powerful revival of religion; the divine influence reached his heart; and after a season of most painful conflict, he consecrated his soul and life to the Redeemer of men, and connected himself with the church under his father's care. For the year 1833, he filled the office of tutor at Dartmouth College, and having in the mean time occupied himself with the study of theology, under the direction of judicious guides, he was licensed to preach the gospel, 1834. In April, 1835, he was invited to supply the pulpit at Littleton, N. H., for a few Sabbaths only; he acceded to the proposal, and in June commenced his labors with his accustomed ardor and resolution, although he did not entertain the remotest thought of remaining in the place beyond the few weeks for which he had engaged. His services, however, proving very acceptable, securing for him the confidence and affections of the people, and awakening a deep interest, especially among the youth, to whose instruction and welfare he particularly devoted himself, and urged by an importunity that would not be denied, he abandoned the previous purposes he had cherished, in the conviction that duty required him to continue in the field to which an unexpected Providence had called him. He was accordingly ordained as pastor of the church in Littleton, March 17, 1836; on which occasion his father preached the sermon. In May he was married to Miss Ann Shurtleff, daughter of the Rev. Roswell Shurtleff, D. D., Professor in Dartmouth College. The week

following, he suffered from hemorrhage at the lungs, soon after closing a public religious service. To escape the anxiety and excitement connected with the sight and solicitudes of an affectionate people, he was removed to the bosom of his father's family; and though he revived for a season so as to encourage the hope of his recovery, he soon relapsed; and wearing away under a disorder so fatal to his family, he at length, with entire resignation and joyful hope, returned his spirit to the Redeemer he loved so well, but was permitted so briefly to serve, October 21, 1836, aged 29. The attachment of his people was peculiarly strong. They made the most generous efforts to establish and sustain him; they visited him in his sickness with expressions of the tenderest kindness, and acts of large liberality; and they came at last in crowds to weep over his dust, as amidst blasted hopes they committed it to the tomb. Great was his promise of usefulness in the cause of religion and letters; such was the estimate in which his talents and scholarship were held, that he was solicited to accept a professorship in two different colleges, which he declined; and while many young men of less ability and prospect of success, turn away from a country parish, as a field too poor and contracted for their ambition, Mr. Worcester, conscious as he must have been of his powers, was content, in obedience to the call of duty, to become the minister of a plain and a remote parish, at the foot of the White Mountains; nor could higher zeal have animated him, and greater pleasure have been felt from success, had he preached to the most numerous and refined congregation, with rapturous applause attending every appearance in the desk. But he was cut off in the midst of his days—at the outset of his labors—in the midst of the most confident hopes; still "he was resigned to die," as he said with almost his last words; "because he thought the Master he served had higher duties for him to perform in a better world."

#### JABEZ POND FISHER.

Rev. JABEZ POND FISHER, was born at Wrentham, Ms., October 7, 1763, and graduated at Brown University, September, 1788. It is not known with whom he studied theology; he received license to preach the gospel from an association of ministers convened at Dighton, June, 1790; and in March of the following year, entered upon the work of the ministry. Not long after he commenced preaching, he visited Hillsborough County, N. H., and received an invitation to settle at Deering, where he had labored for some months with acceptance, which he declined. Upon leaving Deering, he was ordained over the church in Nottingham West, now Hudson; where he continued in the discharge of the duties of pastor for several years; health failing, he asked for a dismission, upon receiving which, he removed to York, Me., where he was engaged in the instruction of youth till the restoration of his health. For some months after this period, he preached in the town of Camden; receiving an invitation in the mean time to settle at Boothbay, he was installed over the society in that place, whose pastor he continued for seven years. During his ministry in Boothbay, his labors were attended with a season of special success, in a revival of religion, as a part of the fruits of which, thirty-one persons were added to the church in one day. After his dismission from Boothbay, Mr. Fisher was employed for four years in the service of the New Hampshire Missionary Society; at the close of which period, he was solicited to supply the church in Deering, the field of his early labors, and removing his family to that place, he performed the duties of pastor for five or six years, though he was never installed as minister of the society. After a short sickness, he died December 13, 1836, aged seventy-three years. He was married to Miss Fanny Auld of Boothbay, who survives him.

Mr. Fisher was naturally shrewd and clear sighted; though from quickness of temper and eccentricity of manners, his opinions seldom received the regard to which they were entitled. Independent in his judgment, and strong in his attachment to the simplicity of the pilgrim faith, he was always the frank and fearless advocate of what he regarded the truth, without deference to individuals or sects. At a meeting of the General Association of New Hampshire, the delegate from the Presbyterian church presented a copy of the Constitution of

the body he represented. Amidst a crowded house, and with all eyes turned upon the speaker in the distance under the galleries, Mr. Fisher arose with a *Bible* in his hand; and addressing the moderator, said—"Sir, I hold in my hand the *Constitution of the Congregational churches*; and to return the courtesy of our Presbyterian brethren, I move that we send them a copy." His habits of economy, originally dictated by necessity, eventually became a defect of character, when his circumstances were easier, and required less retrenchment; at the same time he was not incapable of liberal acts, as is testified by the records of many of our benevolent societies, of which he was either a member, or to their funds a contributer. With small resources, feeble health, and interrupted employment, he acquired not only a competence but abundance, which he left in a large estate to his children.

#### MOSES BRADFORD.

Rev. MOSES BRADFORD was born at Canterbury, Ct., August 6, 1765. He was a descendant of the famous William Bradford, the second Governor of Plymouth Colony, who was a native of the north of England; for ten years a voluntary exile in Holland with the congregation of Rev. Mr. Robinson, and embarked, September 6, 1620, with the first company which set sail for New England. The following names show his lineage from that ancestor—William Bradford, the second Governor; William, Lieut. Governor; Thomas; James; William. The father of Mr. Bradford was a substantial farmer, respected for his good sense and consistent piety. His mother was distinguished as an intelligent and devoted disciple of Christ. Moses was her fourteenth child, whose birth she survived but an hour. In the last moments of life, she called for her infant son, gave him a name, and in earnest prayer dedicated him to God, with the desire and hope that he might live to become a preacher of the gospel. At the age of twelve or thirteen years, he was sent to reside with an elder brother, who was then living at Danbury, Ct. This brother was educated at the College of New Jersey, and had the reputation of a good scholar, an able preacher, and a skilful classical instructor. In his family and under his tuition, this younger brother was educated, till he was qualified to enter the senior class of Dartmouth College. To the same class belonged Rev. Dr. Parish, and Prof. John Hubbard; three only of its members survive. He graduated in 1785, at the age of 20. From college he returned to his brother's, who had been for some years the pastor of a church in Rowley, Ms., with whom he pursued the study of theology for a year, and then was licensed to preach the gospel.

When he was invited to Francestown as a candidate for settlement, the population of the town was small, and the professors of religion few: and these few were divided into two feeble churches of different denominations, each of which was tenacious of the peculiarities of its own order. Through the prudence and healing influence of Mr. Bradford, a kind and permanent union was effected; and September 8, 1790, he was ordained to the work of the ministry; which he pursued without interruption till the time of his dismission, January 1, 1827. He removed to Sullivan in 1833, where he resided till he removed in 1837, to Montague, Ms., where he died, January 14, 1838. For six or eight years he had labored under accumulated disease, which for the most of the time, had disabled him for prosecuting the active duties of the ministry. Still his ruling passion was strong in death; when confined to his sick room, with his mind overclouded and erratic, through the pressure of disease, he would inquire for vacant parishes, and insist upon making an excursion to preach. Shortly before his decease, he was aroused from the lethargy in which he had long reposed, by the voices of all his surviving children gathered around his bed, as they joined in prayer, and read the hymns, and sung the tunes which once were so familiar and delightful to him. Asking to be raised in the bed, he looked upon them with a countenance beaming with benevolence, and thanked them for the unfailing kindness they had manifested to their sick and dying father. They asked if he felt resigned and prepared to die. Pausing for a few moments, he replied, with a sententiousness and modesty peculiar to himself—"I have a hope."

Mr. Bradford was married to Dorothy Bradstreet, of Rowley, who died 1792, by whom he had two children, one of whom died in infancy, and the other still survives. For his second wife he married Sarah Eaton of Francestown, by whom he had ten children, five only of whom survive. Three sons have received a liberal education, and entered the ministry—*Samuel Cleaveland*, graduated at Dartmouth College, 1818, formerly settled at Columbia, N. H., now residing at Montague, Ms.; *Moses Bradstreet*, graduated at Amherst College, 1825, settled first at Montague, now in Grafton, Vt.; *Ebenezer G.*, graduated at Amherst College, 1827, settled first at Colebrook, N. H., now in Wardsborough, Vt.; *David*, who received the degree of M. D., at Dartmouth College, 1832, where he had attended the lectures of the Medical Institution, is established in his profession in Montague.

Mr. Bradford possessed a mind naturally vigorous and discriminating; its characteristic was strength; he loved argument, and embracing no opinion himself without examination; he did not attempt to form the opinions of his hearers by an appeal to authority, or the imposition of his own sentiments; for all things he demanded a reason; for all he was ready to give one. When his opinions were once formed, they were not to be shaken; and what was independence and conviction only, was sometimes liable to be taken for obstinacy and intellectual pride. Though he delighted in reasoning, he was not incapable of emotion. While he instructed, he also impressed; if his mind communicated light, his heart sent forth heat; especially in his earlier ministry, was the fountain of pious sensibility, deep, full, and overflowing; and his lips, moved by the fire within, poured forth eloquence, as he discussed the great themes of the gospel. He was a great reader; his attachment to books was a passion; on no subject was he uninterested; and possessing a retentive memory, capable of commanding what he had read to come up in proper time and place, on no subject he discussed was he uninteresting. His public prayers were remarkable for various excellence; they were fervent, at the same time they were humble; they were rich in thought, and adapted to the different circumstances of the individuals composing the congregation, without the charge of affectation and art. Few men have better understood the doctrines of the gospel, or regarded them with a sincerer affection. Believing the great principles of the orthodox faith, without a shade of distrust; feeling their daily influence upon his own heart, and on them reposing his hopes of salvation, he preached them fearlessly, tenderly, constantly; and Heaven set the seal of approval upon the course he pursued, in the uncommon success attending his ministry. No church in New Hampshire has advanced from such small beginnings to the numbers and strength to which it has attained—embracing at this time 500 members; and no town, in morals, industry, education, intelligence, and liberality, is a better witness of the excellent influence of an able, evangelical ministry. Besides other seasons of special interest, one is distinctly remembered and recorded, which occurred in 1812-13, and continued for nearly a year. As the fruits of it, 101 members were added to the church during the year, besides other individuals, who referred their hopes to that revival, when they united with the church even fifteen or twenty years after. Individuals also were seeking admission into the church, when there was no general interest; and in some instances, six or ten would become the subjects of renewing grace in the course of a few weeks, in a time of no prevailing excitement. The value of any particular ministry is seen, not only in its immediate effects, but in the condition in which it hands down a parish to other laborers; and of his successors, in no common measure blessed of Heaven in the work of preaching the gospel, it may be said—"Other men labored, and ye are entered into their labors." He sought to be practical by being doctrinal; and possessing the rare faculty of "rightly dividing the word of truth," he preserved his parish from the wildness of ignorant enthusiasm on the one hand, and from the frost and barrenness of a merely intellectual orthodoxy on the other. Justly was he placed among the most able and effective ministers of New Hampshire in his day; and long will his memory be affectionately cherished by those who shall follow.

## ASA PIPER.

**Rev. ASA PIPER**, the first minister of Wakefield, was born at Acton, Ms., March 9, 1757. His father, Josiah Piper, a respectable farmer, discovering an early inclination in this his youngest son, for reading and the acquisition of knowledge, with that prompt and noble spirit which characterizes so many of the laborious cultivators of the soil in New England, was induced to commit him to the tuition of the Rev. Mr. Swift, the minister of the parish, who like many other excellent clergymen of the past generation, to whom the country will never know its obligations, in the absence of academies fulfilled the double office of minister and preceptor: and not a few were the young men from his own parish and the neighboring towns, whom he prepared for college. Entering Harvard University at the commencement of the revolutionary war, Mr. Piper graduated in the year 1778. The time of his conversion he could never determine; definite as was the period, the manifestations of the spiritual life were so gradual and silent, that he could only say, in referring to the subject: "Whereas once I was blind, now I see." After leaving the university, he pursued the study of theology with Rev. Mr. Adams, the successor of Mr. Swift; and from the association with which Mr. Adams was connected, received a licence to preach the gospel; though the date cannot be ascertained. For several years subsequent to his licensure, he preached in various towns in Massachusetts; but the longest period at Wellfleet on Cape Cod. When he came to Wakefield, N. H., the town, like most of the region, was but recently settled, and hardly had put off its savage dress. With the fortitude and self-denial of the ministers of that day, he did not refuse to share in the toils, the deprivations and sufferings incident to those who entered the unbroken forests, amidst which they erected habitations for themselves, and a house for the worship of God. Sept. 22, 1785, he was ordained the first minister of the town, and pastor of a church, which was gathered on the same day, consisting of five males and four females. For a settlement, the town granted him a lot of land, on which he lived, with another tract remote from inhabitants, and useful only for its fuel and timber. His salary was stipulated at \$250; which was poorly and irregularly paid, inconsiderable as it was. He continued to discharge his duties as the minister of the town, for twenty-five years; at the close of which period, 1810, he relinquished his contract with the town, reserving to himself the use of the parsonage with such privileges as he was entitled to enjoy by his continued relation as pastor of the church. His ministry was attended with peculiar trials and embarrassments. In the region generally, as well as in his own town, there was little unity of religious faith, little liberality in sustaining the institutions of the gospel, and but the feeblest spirit of education. An intelligent and able ministry was not appreciated: the most ignorant assumed the office of teachers: and as an inevitable consequence, there was an almost universal outbreak of extravagance and fanaticism. Immediate inspiration was claimed from heaven; and some substantiated their commission as approved ministers of the gospel, by appealing to the fact, that they could preach, whilst the world knew that they could not read. It is delightful to witness the improved state of things in the entire region; academies are springing into existence around the beautiful lake of Winnipiseogee, and in the winding vallies formed by its mountains and hills; the spirit of education is becoming universal, among the very classes which once found a sufficient reason for discarding a minister, in the fact that he had been to college, and learned Latin, and was even suspected of having studied Greek: and as a consequence of this improvement in knowledge, religious extravagance is becoming obsolete; the claim to inspiration is abandoned; and they are demanded for teachers to others, who have first been taught themselves. On the day Mr. Piper dissolved his connection with the town, he presented a communication which was entered on the records, from which the following is an extract. "At the time of my induction into the important and solemn office of a religious teacher in this place, the people were few in number; they had but imperfectly subdued the wilderness, and fears were entertained by some that the people would not be able to fulfil their engagements, without bringing poverty and distress upon themselves. But a view of the present state of the

town, will show how groundless were these fears. Instead of those temporary humble cottages first erected, and which they would now hardly think sufficient to shelter their herds, you behold comfortable and even elegant habitations. Thus has a kind Providence blessed us; and thus is there exhibited to my eyes irresistible proof that what I have received from the town, has not impoverished them. In justice to myself, I must say I have ever cherished a lively sympathy with the people, and made it my constant endeavor to lighten the burden, and not to forget the poor and unfortunate; 'in all their afflictions I was afflicted.' After his connection with the town had ceased, Mr. Piper continued his labors, till the last fifteen years of his life, when an asthmatic affection prohibited his performing more than occasional services; with the exception of two or three terms of missionary labor in the State of Maine. His preaching was nearly confined to his former parish, and was almost gratuitous. Sept. 17, 1828, Rev. Samuel Nichols was ordained as his colleague: during whose ministry of five years, he had the pleasure of seeing the church enlarged and strengthened, which he had planted under so many discouragements forty-three years before. After the dismissal of Mr. Nichols, Mr. Piper occasionally officiated to the church and society, till they were provided with a pastor in the Rev. Nathaniel Barker. His death was sudden, occasioned by a disorder of the heart, May 17, 1835, in the 79th year of his age.

The talents of Mr. Piper were of a respectable order, though his support and situation were unfavorable to their cultivation; he was particularly fond of historical studies; and the benevolent disposition and good sense he uniformly exhibited, secured to him the confidence and respect of those who knew him. Sound in his views of the gospel, he commended his principles by an exemplary life; and great as were the discouragements which attended his ministry, the advance of education in the town, which now enjoys the advantages of an established and flourishing academy; the more liberal views entertained of the proper support of the ministry; the perpetuation of the glimmering light of truth in his parish and region, till under the less embarrassed labors of his successors, it has become strong and clear, evince that he did not labor in vain, and spend his strength for nought.

Mr. Piper was married to Mary Cutts, daughter of Hon. Edward Cutts of Kittery, Me., who was for many years Judge of Probate for the County of York. With her he continued in the marriage state for fifteen years, when she deceased. Their children were eight, five of whom arrived to manhood, and who, with one exception, have for years been professors of religion, which they have adorned and promoted by a consistent life. In the year 1802, Mr. Piper married for his second wife, Sarah Little, daughter of Rev. Daniel Little of Kennebunk, Me., who deceased in the year 1827.

#### SETH FARNSWORTH.

Rev. SETH FARNSWORTH, was born in Charlestown, N. H., January 14, 1795. Neither of his parents was professedly pious; and the father, embracing the doctrine of Universalism, tainted the confiding mind of his child with the same sentiments. The father died in the early years of his son; still so strong was the parental influence exerted upon a young heart, that he often mentioned to his particular friends, the struggle he endured in abandoning opinions he desired and endeavored to believe. With his mother he parted during his college course. In a revival of religion in the adjoining town of Claremont, in the year 1816, he indulged the hope of reconciliation to God through the blood of the cross. The conflict in his mind was protracted and severe; but his subsequent life, in its gentleness, and humility, and tender sympathy with the convicted and desponding sinner, illustrated the value of a thorough work of the law. He gave up all for Christ; his opinions—his talents—his heart—his life; and desirous of the largest measure of usefulness in the cause of the Redeemer, in the spring of 1817 he entered Union Academy; and in 1818, having completed his preparatory course, he became a member of Dartmouth College, and graduated in 1822. In the various departments of study he maintained a respectable standing, though the excessive diffidence to which he was

almost a victim, concealed from eyes not familiar, a great share of his strength, proficiency and various excellence. By his class mates he was universally beloved, for the kindness and meekness of his heart, his inoffensive deportment and his humble walk with God; and to the faculty of college he commended himself by habits of diligence, punctuality, and a conduct which neither received nor deserved reproof. For a part of the two years following his graduation, he studied theology under the instruction of President Tyler; and receiving a license to preach the gospel from the Orange Association at Hanover, November 4, 1823, he engaged in the service of the Vermont Missionary Society, and labored with much acceptance in various destitute towns in that State. In the autumn of 1824, he received an invitation from the church in Raymond, N. H., to become their pastor, where he was ordained, November 3, of the same year. His ministry in Raymond was of ten years' continuance; during which time his labors were crowned with four seasons of refreshing from the presence of the Lord—in the years 1825, 1826, and 1831, 1832, when large accessions were made to the church. For reasons which he deemed sufficient, having resigned the charge of the church in Raymond, he received invitations to settle in the fall of 1834, from the churches in Essex and Morristown, Vt., both of which he declined from an unwillingness to resume the pastoral office immediately, though he engaged to supply the church in Essex for a year. November 22, 1836, he was installed as pastor over the church in Hillsborough, N. H., on the same day with the dedication of a new house for the worship of God. In the new circumstances of their condition—a neat and commodious edifice for public worship—a pastor universally confided in and beloved—with union and strength among themselves—every thing looked auspicious for the interests of the church, and betokened long prosperity. These flattering prospects God was pleased suddenly to blast; after a few months of earnest labor, their pastor sickened of a lung fever, and in despite of the skill of the profession and the assiduities of an affectionate people, he died, March 16, 1837, in the 42d year of his age. His departure was remarkably triumphant; and though it will not be commemorated like that of many distinguished servants of God, whose spheres of labor were more conspicuous, and whose talents were more popular and brilliant, it was perhaps as full of the divine presence, and sweetened with as much of the joys of heaven. As he drew near his end, all the graces of the Christian spirit seemed to be called into fresh and vigorous exercise; faith and hope, love and joy filled his soul. Being told that his case was very doubtful; that indeed there was but little prospect of his recovery; raising his eyes and hands to heaven, he said—"The will of the Lord be done." Inquiring of a neighboring minister who called to see him, what was the religious state of the churches in the vicinity, he addressed his visitant: Brother,

"My soul can pray for Zion still,  
While life and strength remain."

After a short interval of repose, clasping his hands, he exclaimed—"O my God! how sweet, how sweet is the employment of heaven! Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Impatient almost to depart, he said—"O my soul! when wilt thou be at rest? Come, blessed Saviour! Oh that I had wings! I would fly to thine arms." On the morning of the Sabbath on which he died, after a short interval of repose, opening his eyes, he saw his wife standing by his bedside with their youngest child in her arms. "That dear child," said he, "I love; I have faith that the covenant promise will be fulfilled in its case; *I do believe*; yes, *I do believe*, that dear child will become a child of grace." At another time, he lay for some minutes as though listening to the sound of distant music, and trying to catch the song, and tune his voice to the praise. Opening his eyes, he exclaimed—"My friends, I thought I was in glory; I have just come from the world of bliss. What happiness to sing with the angels! Oh could I mount up with them, I would join in their praise." After he had taken his farewell of his family, he lay for some time in a quiet repose; opening his eyes again, he said to his wife—"What views have I had

of glory! such as I never had before. I have been swimming; yes, I have been swimming in an ocean of bliss." The clergyman who officiated for him, on the Sabbath as he was going to the house of worship, inquired if he had any message to deliver to his people. "Yes," was his reply; "I have a message for my dear people; tell them my last message to them is this—That they receive with meekness the ingrafted word, which is able to save their souls; and that they be doers of the word, and not hearers only, deceiving themselves." He would have added more; but strength failed him, and after a few hours he expired.

Mr. Farnsworth was married to Amanda Utley of Hanover, by whom he had three daughters, two of whom survive. His wife did not long outlive her husband; she died January 17, 1838.

#### ORLANDO G. THATCHER.

Rev. ORLANDO G. THATCHER was born in Grafton, Vt., July 2, 1795. Left an orphan when he was young, by the decease of both of his parents; and destitute not only of the means of procuring an education, but of providing for his actual wants; like many others whom God designs to be the heirs of his grace and instruments of extensive usefulness, he was cast upon the protection of Divine Providence, and the sufficiency of the resources of an active mind. At an early age, he was committed to the care and instruction of a cabinet-maker in Keene, N. H., in whose shop he served out the time of a regular apprenticeship. His means of education in this situation, were of course limited, but whatever they were, they were improved to the extent of his ability. Under the labors of Rev. David Oliphant, who was then minister of Keene, the Holy Spirit visited the place in a revival of religion; during which Mr. Thatcher became a subject of divine grace, and united with the Congregational Church; this occurred in the year 1815. Looking out from his narrow shop upon a world lying in wickedness and wo, he desired to communicate the hopes he cherished, and the joy he felt, to all that live. Accordingly, prompted by the noble purposes religion is sure to inspire, even in the lowest minds, in the spring of 1817 he repaired to Union Academy, Plainfield, to commence a course of study preparatory to the Christian ministry. August, 1819, he entered Dartmouth College, at which he graduated in 1823. Diligent in his studies, observant most scrupulously of the requirements of the institution; if he did not excel as a scholar, he was at least respectable for his attainments; whilst for stability of character, the uniform predominance of conscience, a high tone of spirituality, and devotedness to the promotion of religion among his fellow-students, he rose far above the common standard of piety. An extensive revival of religion in College drew out his whole heart, and was promoted by his untiring efforts and prayers; and when the interest in others had subsided, it continued the same with him, which he attempted in every judicious way to fan, and keep alive till the termination of his course. The year following his graduation he devoted to theological studies, under the instruction of President Tyler; and was licensed to preach the gospel by the Orange Association, August 4, 1824. In the month of September of the same year, he repaired to Colebrook, under the direction of the New Hampshire Missionary Society, to sustain the feeble interests of religion in that and the neighboring towns. A field so large, so destitute of religious institutions and instructions; so remote from ministerial sympathy and coöperation, being the extreme north of the State, was adapted to a spirit like his, which was invigorated by obstacles, and made tender and compassionate by the sight of sin and suffering. The more fully to execute the office of an evangelist, he was ordained at Orford, February 1, 1825, to the full work of the Christian ministry. Returning to his apostolic bishopric, embracing the greater part of the County of Coos, with only one Congregational minister located in its bounds, and that one at the distance of more than 30 miles, he resolved "to make full proof of his ministry," by an active devotion to the interests of his numerous and scattered charge. Nor were his labors unaccompanied by success; he was encouraged by two revivals of religion which strengthened the things which remained, and were ready to die, and

the good influence of which is seen in the improved moral and religious condition of the place at this day. After five years of laborious service in this destitute region, he received an invitation to become the pastor of the church in Bradford, over which he was installed, December 2, 1829. Here again, he saw the efficacy of the gospel in an interesting revival of religion, besides the success which attended his unremitting labors in seasons of spiritual declension. Individual cases of conversion occurred, when the church seemed to pray without faith, and labor without hope, and even at times to abandon effort. During his last sickness, unable for five weeks to lay his head upon his pillow, he still manifested a spirit most uncomplaining and resigned. In the violence of his distress, he would often say—"It is all right; it is just as it should be. Yes, it is all right." As death drew near, unable to say much, and at times laboring under a partial mental alienation, still he manifested, that as his hope and refuge were in Christ, so his consolations were neither few nor small; and August 19, 1837, he returned to his Redeemer the spirit which had been washed in his blood, and from the time he first knew his grace, devoted to his service. So uniform and vigorous was his piety, that it was once remarked of him, that "however severe might be the moral winter around, his zeal was never frost-bitten."

Mr. Thatcher was married to Maria Utley of Hanover, by whom he had two children, one of whom survives.

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#### FOREIGN UNIVERSITIES.

The following is a translation of a notice which appeared lately in a Russian journal.

##### "GENEALOGY OF UNIVERSITIES.

The most ancient of the *German* Universities is that of Prague, which was founded in 1348. That of Vienna was founded in 1365; Heidelberg, 1386; Leipsig, 1409; Rostock, 1419; Griefswalde, 1456.

*British.* Oxford in the beginning of the thirteenth century; Cambridge, 1257; St. Andrews, 1412; Glasgow, 1454; Aberdeen, 1506; Edinburg, 1682; Dublin, 1591.

*Italian.* Bologna, 1158; Naples, 1224; Padua, 1228; Rome, 1245; Pisa, 1333; Turin, 1405; Florence, 1438.

*Swiss.* Geneva, 1368; Bâle, 1459.

*Spanish.* Valencia, 1209; Salamanca, 1250; Valladolid, 1346; Saragossa, 1474; Seville, 1504; Grenada, 1631.

*Dutch.* Leyden, 1575; Groningen, 1614; Utrecht, 1636.

*Belgic.* Lüttich, 1816; Ghent, 1816; Brussels, 1834.

*Danish.* Copenhagen, 1475.

*Swedish.* Upsal, 1476; Lund, 1666.

From this it appears that the most ancient Universities exist in Spain and Italy; but these cannot be compared with similar institutions in the other kingdoms of Europe. The Italian Universities have greatly degenerated. Those of Spain are in the most wretched condition; many have neither professors nor students. A few Universities support with honor the antiquity of their origin; among these are the English, and some of the German. In France, since the time of Napoleon, the title of Universities is given to twenty-six academies or high schools situated in different cities."

## Complete List of the Congregational Ministers in the County of Bristol, Ms.

FROM ITS SETTLEMENT TO THE PRESENT TIME.

By the Rev. Jonathan Longley.

**EXPLANATION.**—The following mark † signifies installed, ‡ settled as colleague, and — did not graduate.

Towns and Churches.	Ministers.	Native Place.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.	
Attleborough	Matthew Short Ebenezer White Habijah Weld John Wilder	Dorchester Dunstable Templeton Pomfret, Ct.	Harvard Harvard Harvard Dartmouth Yale	1707 1704 1723 1784 1800	Nov. 12, Oct. 17, Oct. 1, Jan. 27, Sept. 29,	1712 1716 1727 1790 1824	Sept. 4, May 11, Feb. 9, Nov. 28, Dec. 11,	1726 1782 80 1836 1827	
2d chh.	Thomas Williamst Charles J. Warren Peter Thacher Ebenezer Lazell Nathan Holman John Ferguson Jonathan Crane, Jr. Samuel Tobey Thomas Andros Ebenezer Poor† J. U. Parsons† Daniel Emerson Peter Crocker Jonathan King Francis Horton Thomas T. Richmond Nathaniel Fisher John Smith† William Warren Preston Cummings† Abraham Gushee	Sutton Middleborough Bridgewater Milbury Berwickshire, Scotland Schenectady, N.Y. Norwich, Ct. Danvers Parsonsfield, Me. Hollis, N. H. Sandwich Rochester Boston Dighton	Brown Harvard Brown Brown Brown Union Harvard Dartmouth Bowdoin Harvard	1716 1737 1788 1797 1809 1832 1833 1733 1759 1796 1806 1771	1715 May 31, Nov. 30, Nov. 21, Oct. 14, Oct. 20, Nov. 23, March 19, 1818 1829 1794	1822 1828 Oct. 26, Jan. 3, May 22, March 25, 1835 1836 1737 1788 June 17, March 14, Oct. 14,	Sept. 13, Sept. 13, Oct. 23, Jan. 3, May 22, March 25, 1835 1836 1737 1788 July 31, 1835 1838 1807	1785 1785 1797 1821 1835 1836 1781 1834 1837 1808 1808	41 80 78 1836 70
Berkley			Brown	1828	March 24, Dec. 1, July 17,	1823 1829 1832	Oct. 31, April 23,	1829 1831 1837	
Dartmouth			Harvard	1706		1710	1772 Dec.	1801 1815 1835	
Dighton							1802 1827 Sept. 23,	1803	
The other Society,	New Ipswich, N.H. Atleborough Raynham	Plainfield, Ct. New Ipswich, N.H. Atleborough Raynham	Dartmouth Brown Brown	1800 1822 1798					



Norton	Trin. chh.	Ephraim Peabody† and John H. Morrison James A. Robertson Joseph Avery Joseph Palmer Pitt Clark Asarelah M. Bridge Cyrus W. Allent Asa T. Hopkins Barnabas Phinney† Constantine Blodgett† John Wales Perez Fobes, LL. D.	Trowbridge, Eng.	1827	May 23,	1838	
				1827	Nov. 14,		
Trin. Cong. chh.	VOL. XII.	Trin. chh.	Bowdoin Harvard Hackney, Eng.	1831	Oct. 28,	1832	
				1818	Jan. 3.		
Trin. Pawtucket	Raynham	Unit. Soc.	Cambridge Medfield Lancaster Taunton Lee Randolph, Vt. Bridgewater Stephen Hull† Enoch Sanford Simeon Doggett David Turner Robert Rogerson Otis Thompson Thomas Vernon John C. Paine Samuel Newman Noah Newman Samuel Angier Thomas Greenwood	1795	1747	July 3,	1714
				1795	1790		
Rehoboth	Seekonk	18	Harvard Dartmouth Harvard Harvard Harvard Berkley Middleborough Scituate Portsmouth, Eng. Middleborough Newport, R. I. Ashfield Banbury, Eng.	1730	1826	Aug. 5,	1753
				1763	1826	Jan. 1,	
Taunton	Somerset	Swanzey	1810	1806	1728	July, 1836	1836
				1806	1762	Oct. 20,	
18	Trin. chh.	Trin. chh.	1694	1795	1762	Nov. 19,	1835
				1795	1820	Sept. 9,	
Taunton	Swanzey	Trin. chh.	1694	1795	1820	Oct. 2,	1836
				1694	1788	1823	
Taunton	Somerset	Trin. chh.	1694	1795	1718	Nov. 29,	1836
				1694	1722	July 2,	
Taunton	Somerset	Trin. chh.	1694	1795	1798	Sept. 24,	1836
				1694	1776	Sept. 13,	
Taunton	Somerset	Trin. chh.	1694	1795	1816	June 6,	1836
				1694	1776	1826	
Taunton	Somerset	Trin. chh.	1694	1795	1821	April 11,	1837
				1694	1795	May 1,	
Taunton	Somerset	Trin. chh.	1694	1795	1668	1823	1838
				1694	1673	March,	
Taunton	Somerset	Trin. chh.	1694	1795	1679	1692 or 1693	1838
				1694	1690	Oct.	
Taunton	Somerset	Trin. chh.	1694	1795	1717	1721	1838
				1694	1724	Dec. 2,	
Taunton	Somerset	Trin. chh.	1694	1795	1742	April 18,	1838
				1694	1738	June 28,	
Taunton	Somerset	Trin. chh.	1694	1795	1758	May 14,	1838
				1694	1727	March 30,	
Taunton	Somerset	Trin. chh.	1694	1795	1759	Sept. 22,	1838
				1694	1795	Feb. 24,	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1802	1838
				1694	1795	1824	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1805 or 1806	1838
				1694	1795	1816	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1825	1838
				1694	1795	1837	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1841	1838
				1694	1795	1841	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838
				1694	1795	1844	
Taunton	Somerset	Trin. chh.	1694	1795	1800	1844	1838

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
<i>Taunton (continued)</i>									
	Josiah Crocker	Barnstable	1722	Harvard	1738	May 19,	1742	1765	1774
	Caleb Barnum †	Danbury, Ct.	1737	New Jersey	1757	Feb. 2,	1769	1776	52
	Elias Jones	Woodbury, Ct.	1737	Yale	1763	June 15,	1777	1779	39
	Ephraim Judson	Stafford, Ct.					1780	1789	
		Boston		Harvard	1792	Jan.	1799	1813	76
Parish	John Foster	Conway		Williams	1817	July,	1821		
	John Pipon	Groton		Harvard	1814	April 10,	1833		
	Luther Hamilton	Lebanon, N. H.		Harvard	1808	Aug. 29,	1809		
	Andrew Bigelow †	Carver	1795	Dartmouth	1813	April 19,	1812		
Church	Samuel W. Colburn	West Hartford, Ct.	1788	Brown	1813	Feb. 18,	1815		
	Alvan Cobb	Northford, Ct.		Yale	1820	Jan. 18,	1824		
Trin. Cong. ch.	Chester Isham			Yale	1821	1826			
	Erastus Maltby				1834	Nov. 23,	1837		
	Samuel Hopkins Emery	Boxford	1815	Anherst					
	Westport	No Congregational minister, as yet has been settled.							

## ACCOMPANYING THE PRECEDING STATISTICS.

THE County of Bristol was incorporated in 1685. It contains nineteen towns and thirty Congregational societies. In 1820 the population was 39,955, and in 1830 it was 49,020; making an increase in ten years of 9,065. It is bounded on the north by the county of Norfolk, on the east by the county of Plymouth, on the south by the Atlantic Ocean and the State of Rhode Island, and on the west by the State of Rhode Island.

## NOTES

ATTEBOROUGH.

Attleborough was incorporated in 1684. Previous to that time the territory that is now included in this town was within the jurisdiction, but not within the chartered limits of Rehoboth. The inhabitants were subjected to the municipal authority, and had all the rights of freemen of that town. It was properly a plantation of Rehoboth. It has not been ascertained when the first Congregational church was formed in this town. Mr. Short was the first settled minister. Soon after his ordination difficulties arose between him and his people which finally resulted in his dismission. He continued in this town only about four years, having preached one year before his ordination. Of the previous or subsequent history of Mr. Short but little is known. He removed from this place to Easton and became the first settled minister of that town.—Mr. White was the second minister that was settled here. He was minister of the town seven years; and he remained here till his death. So far as appears, he gave general satisfaction.—The third minister was Mr. Weld. He was distinguished for his usefulness in the ministry; and he was highly respected as a man at home and abroad. He united, to an uncommon degree, the affections of his people, for the period of nearly fifty-five years during which he was their pastor. He was a man of talents and respectable acquirements;

and he was extensively known. He died in the ministerial office. From the time of his death till the settlement of the next minister, a term of more than seven years, the people in the first precinct were supplied by many different preachers. Previous to this time the second parish had been set off.—At length Mr. Wilder was settled over the first precinct as the next minister. He was in the pastoral office upwards of thirty-two years. He was dismissed and has since died. He continued to reside in the place till his death.—Mr. Williams succeeded him in the pastoral office. He continued here some more than three years. He had been settled before in Providence, R. I. and in Foxborough, Ms. He has since been settled in Hebronville and he has preached in Barrington, R. I. and in several other places.—The next settled minister was Mr. Warren. He continued in office a little more than two years and was dismissed. He has since been settled in Plymouth and Weymouth, Ms. and Wethersfield and Canterbury, Ct. Since his dismission from this place the church have had no settled pastor. They have been, however, supplied for the most part of the time by different persons. Rev. Samuel W. Colburn, who had been previously settled in Taunton and in Abington, preached to them for two years. They were then supplied for some time by a Mr. Morley. They are now supplied by Rev. Benjamin Ober, who had been previously settled in West Newbury. He has been with them for two years and is expected to continue for the present.

The whole of this town was included in one parish or religious society till April 7, 1743, when it was divided, and the East Parish, or precinct, was set off as a distinct religious society. Mr. Thacher was the first minister who preached here. He commenced August 20, 1743, but was not ordained till November 30, 1748, about five years. The church in this parish was formed at the same time in which their first pastor was ordained. Mr. Thacher continued in the pastoral office nearly thirty-six years, when he was dismissed by vote of the parish. He had, a few months previous to his dismission, suffered an attack of the palsy, which rendered him unable to perform the duties of his station, and of which he died September 13, 1785, in the 70th year of his age. He preached in this town about forty-one years. He was a highly respectable and useful man, and a worthy minister of the gospel. He published a discourse on the death of Rev. Mr. Weld, which has been reprinted; a small volume of his sermons was also republished in 1798, by his son, entitled, "Select Discourses on Practical Subjects." After the dismission of Mr. Thacher and before the settlement of another minister, they were supplied by several preachers.—Mr. Lazell was the next settled minister. He continued here about four years and was dismissed. He afterwards resided in the State of New York, where it is understood that he has since died.—Mr. Holman was the next minister that was settled. He was in the pastoral office about twenty-one years. He has published several occasional discourses. Religion was revived under his ministry. He has continued to reside in the place ever since his dismission, and he has preached occasionally in the neighboring towns.—Mr. Ferguson was his successor. He formerly lived in Providence, R. I. He studied theology with Rev. Dr. Park. He was a useful minister, and he was in office about thirteen years. He published Memoirs of Dr. Hopkins of Newport, and several occasional sermons. He was not graduated at any college but he received the honorary degree of M. A. at Amherst. He is now settled in the ministry at Whately.—Mr. Crane is the present pastor and minister in this place. He studied theology at Auburn, N. Y. The church and society in the place are at present united and harmonious.

#### BERKLEY.

Berkley was originally a part of Taunton. It was set off and incorporated by the name of Berkley in 1737. By the act of incorporation the town was required to build a meeting-house and settle a minister. A Congregational church was organized November 2, 1737, consisting of eighteen members. There have been several partial revivals, in which numbers have been added to the church; but the most general was in 1807, when between eighty and ninety were constrained to make a public profession of religion. Mr. Tobey was the first pastor of the church. He was ordained soon after the church was formed and he continued in office till his death. He was a very respectable man, an orthodox and worthy minister of the gospel, generous, given to hospitality, affectionate to his people, ever ready to administer to their temporal and spiritual wants and by them much beloved. He died suddenly, February 13, 1781. It appears that from the time of his death the church had no pastor for about seven years.—Mr. Andros was then settled their next minister, and he continued in office for more than forty-six years, when he was dismised. He continues to reside in the place and occasionally preaches. He represents the town at present in the legislature of the Commonwealth. Mr. Andros in early life was a soldier of the Revolution in the first part of the war. He was afterwards captured on board of a privateer and confined with many others in the old Jersey Prison-ship at New York. He has given to the public an interesting narrative of

his captivity, confinement and escape, in a little work entitled, "The Old Jersey Captive." He was not favored with a collegiate education. He pursued classical studies at the academy in Plainfield, Ct. In 1790 he received the honorary degree of M. A. at Brown University. Mr. Andros is a man of good abilities and acquirements. He has been a sound and useful minister of the gospel. And besides the small work above-named he has furnished several publications, to wit: "An Essay, in which the doctrine of a positive divine efficiency exciting the will of men to sin, as held by some modern writers, is candidly considered." "A volume of sermons adapted to the particular benevolent operations of the day;" and also a considerable number of occasional discourses.—Mr. Poor was the third pastor of the church. He was installed, and he continued in the ministry in this place but little more than two years. During the time there was no special attention to religion, but several persons were added to the church. He had been previously settled for about six years and an half in Beverly in the county of Essex. He afterwards preached for two years in Edgarton, on Martha's Vineyard; after which he came to this town.—Mr. Parsons is recently settled in this place. He is the present pastor of the church in Berkley. He has been a missionary for a few years in the State of Indiana. He has published sundry miscellaneous works, including an analytical system of teaching orthography, a biblical analysis, and several occasional discourses. He studied theology at Andover.

#### DARTMOUTH.

Dartmouth was incorporated in 1664, and it included at the time of its incorporation the present towns of Dartmouth, Westport, New Bedford and Fairhaven. It is understood that this town was first settled by Quakers. The first Congregational church within the present limits of this town was formed in consequence of the labors and preaching of Rev. Curtis Coe in the year 1807. Mr. Emerson was ordained the first pastor of the church the same year, and he died November 16, 1808. He was a native of Hollis, N. H. Having been graduated at college he studied law with the Hon. Samuel Dexter of Boston; but not having a taste for the practise of it he engaged in mercantile pursuits in Wilmington, N. C., then in Charlestown, Ms., and afterwards in his native town. While there he became pious and joined the Congregational church. Though successful in business, he felt it his duty to relinquish it and preach the gospel. After studying divinity with his brother Joseph, then residing in Beverly, he commenced preaching. Having spent a year or two as a missionary he settled in the ministry at Dartmouth, but his days and his labors were soon finished. He was a very excellent man; a worthy minister of the gospel, and much beloved by his people. His death was triumphant. His widow still survives and resides at Hollis, N. H. He had six children, five of whom still live.—Mr. Crocker was at first ordained as an evangelist, April 24, 1816, to labor in Dartmouth and Fairhaven; and this continued about a year, after which he labored wholly in this town. He left the place in 1821 under unfavorable circumstances.—Mr. King was the next minister of this place. He was pastor of the church for about six years and his labors were blessed. He has since preached in Tiverton, R. I., in Dighton and Scituate, Ms.—Mr. Horton was settled in this place about two years and his labors were blessed and religion was revived. He has since been settled in Brookfield.—Mr. Richmond was the next minister that was settled here and he preached in the place about five years. Under his ministry religion was revived and the church was built up and increased. He was obliged to leave in consequence of ill health. He is however at present able to preach and has some prospect of a resettlement in the ministry.—Rev. Abel Manning has supplied the people in this place for about a year, since Mr. Richmond was dismissed. But he has now left the place and is preaching in Barrington, R. I.

#### DIGHTON.

Dighton was originally a part of Taunton; and it so continued till 1712, when it was set off and incorporated by the name of Dighton. It is not known when the Congregational church was first gathered, nor is it known exactly when Mr. Fisher, the first pastor, was settled; as no church records for a long space of time were preserved. It appears that there was a precinct before the incorporation of the town and it is probable Mr. Fisher was ordained over the church and precinct about the year 1710. He lived to an advanced age and continued in the ministry till his death. He was a good man and a worthy minister of the gospel. He was a native of some part of the county of Norfolk, and it is believed of the town of Dedham.—Mr. Smith was settled a colleague with Mr. Fisher about the year 1772. He continued in the ministry till December, 1801, when he was dismissed from his pastoral office; and the following year he removed to the State of Pennsylvania, where it is understood that he died. He was in the ministry in this place nearly thirty years.—Mr. Warren succeeded Mr. Smith in 1802 and was for a time exceedingly popular, but he lost his popularity and was finally dismissed about the year 1815. He became a practitioner in medicine. His reputation

for purity of character was not in all respects fully sustained. He left the town, and his subsequent history is imperfectly known. He went to the State of New York and it is understood that he has since died.—Mr. Cummings was installed here December 26, 1827, and was dismissed October 5, 1835. He had been settled before in Lebanon, N. Y. He has since been settled in North Wrentham, whence he has been recently dismissed in consequence of ill health.—Since Mr. Cummings left this people they have had no minister settled. Rev. Jonathan King preached to them one year. They have been but partially supplied. And such was the case with them previous to the settlement of Mr. Cummings. They were supplied but a part of the time. They received in the course of that period and also in past years of a later date some missionary assistance. They are not now perfectly united and harmonious. And the prospect at present of the settlement of the ministry among them is rather unfavorable.—Mr. Gushee preaches in the meeting-house in the southerly part of the town. He was settled September 23, 1803. He is the first that has been ordained in that part of the town. He has been settled now almost thirty-five years and he is still in office.

### EASTON.

Easton was originally included in what was called Taunton North Purchase. It was afterwards a part of Norton, which was incorporated as a town and included in it at the time the present towns of Norton, Mansfield and Easton, in 1711. Easton was set off from Norton and incorporated as a town in 1725. It is not known when the church was first gathered in this town as no records for a long time from its formation were preserved. Mr. Short was the first settled minister in this place and he died in office. But neither the time of his settlement or death has been ascertained. He had, before he came to this town, been settled in Attleborough.—Mr. Farrar was the second minister that was settled. He was however in office but a short time. He took a journey to visit his friends; he died and never returned to his people in this town.—Mr. Belcher was the next minister that was settled. The time of his settlement is not known. Nor can it be ascertained how long he was in the ministry or when he was dismissed. He became deranged and left the place. And it is understood that he carried away with him the records of the church.—Mr. Prentice was the next minister. He had been previously settled in Grafton. He was installed in Easton November 18, 1747. He was considered a *New Light*. He was suspended from the discharge of his public ministry November 12, 1754, and in April following removed with his family to Grafton where he had been formerly settled. His subsequent history is imperfectly known.—Mr. Campbell was the next minister. He was in the ministry in this place for nineteen years. He was dismissed and was afterwards resettled in Charlton where he continued about ten years. He was the son of Rev. Mr. Campbell of Oxford. He was respectable for his mental powers, literary attainments, and religious character.—Mr. Reed was the next minister that was settled. He had a quiet and peaceable ministry in this place of more than twenty-five years. He was much beloved by his people and died in their esteem.—Mr. Sheldon was the next and he is the present minister in this place. He has been in office now upwards of twenty-seven years and his labors have been very signally blessed. During his ministry the church has been visited at different times with seven revivals of religion and it has been very much increased in numbers. A great change has also been produced in the general and in the religious character of the town.

### FAIRHAVEN.

Fairhaven was originally a part of Dartmouth. It was afterwards included in New Bedford and so continued till 1812, when it was set off and incorporated by the name of Fairhaven. In 1794 the Congregational church was organized, consisting at the time of twenty-six members. Mr. Weston was their first pastor. He was ordained in 1795. Nothing worthy of special notice occurred during the greater part of his ministry. The first revival of religion that was ever known in this place commenced in 1805 and extended into 1806. As the fruits of that revival rising two hundred were united with the church. In 1808 Mr. Weston was dismissed from his pastoral relation. He was afterwards appointed collector of the port of New Bedford. This office he held for a number of years. He then removed to the western part of the State of New York and there died. A division of the church took place in 1811. Subsequently a new church was organized.—Mr. Wheeler was ordained over one of the churches in 1813 and he continued his pastoral relation for five years. The other church had no settled pastor. They were however generally supplied. Soon after the dismissal of Mr. Wheeler, which took place in 1818, the two churches were reunited and they had the Rev. Mr. Jewett settled over them who continued their pastor for two years.—In 1822 Mr. Gould took charge of the church and people in this place. And during his ministry there

have been added to the church more than two hundred persons. The church and society are at present perfectly united and harmonious.—It may be proper to remark that Mr. Wheeler has been settled since he left this place, in Candia, N. H. He is now in the State of Ohio. Mr. Jewett had been settled before he came to this town, in Lebanon, Me. He has since been settled in Scituate and Carver. Mr. Gould had been settled before he came to this town in Dracut, Ms. and in Darien, Ga.

### FALL RIVER.

Fall River was originally a part of Freetown and so continued till 1803, when it was incorporated as a town by the name of Fall River. In 1804 the name was changed to Troy. About the year 1833 the name was changed again to Fall River. The first Congregational church was formed January 9, 1816, consisting at the time of five members, three males and two females. Mr. Read was the first pastor. He was in office a little more than two years. He has since been pastor of a church in Ware, but is now dead.—Mr. Smith succeeded him in the pastoral office in this place. He had been previously settled in Portland, Me. and since been settled in Catskill, N. Y. He is now settled in New Bedford. He was pastor of the church in this place a little more than four years.—Mr. Fowler, the present pastor, was installed his successor July 7, 1831. He had been previously settled for eleven years in Plainfield, Ct. He has given to the public a few productions of his pen. Among these there are a disquisition upon the evils of using Tobacco, and a series of lectures upon the mode and subjects of baptism; both of which have been very highly commended. “Since its organization the church in Fall River has been favored with the dews of divine grace, during a large portion of its existence; and with four seasons of special revival, to wit: In the winter of 1826-7, when about sixty were added to the church; in the winter of 1831-2, when about fifty were added to the church; in 1834, when about fifty were added to the church; and in 1836, when more than one hundred were added to the church. These displays of the mercy and love of a faithful covenant-keeping God, the church would record with admiring gratitude and humble praise.” The present number of members in the church is three hundred and twenty. It may be proper to add that a part of the Congregational church and society of Fall River reside in Tiverton, R. I.

The Unitarian Society in Fall River was incorporated March 9, 1832. It was organized in the following April, and it was supplied with preaching by different persons from that time till September 24, 1834, when Mr. Briggs was ordained their first minister. He continued with the society till November, 1837, when in consequence of an invitation to another place he was at his own request dismissed from his charge. He was installed in Plymouth, to which place he had been invited as a colleague with Rev. Dr. Kendall, January 3, 1838. The society are now destitute of a settled minister, yet they are generally supplied with preaching.

### FREETOWN.

Freetown was incorporated in the year 1683 and it included at the time the present towns of Freetown and Fall River. It was originally known or at least the northerly and westerly part of it by the name of Assonet. In the year 1748 there existed a Congregational church near the centre, in the westerly part of the original town and not far from the present dividing line of Freetown and Fall River, of which Mr. Brett was the pastor; he was in office from 1748 to 1773 or thereabouts. Mr. Brett was dismissed and left the place a little before the commencement of the war of the Revolution. The church was broken up by the war; they had no stated supply afterwards, several of the members removed their relation to Berkley, their meeting-house was occupied by the Baptists, and the church finally became extinct. There was a small settlement of Indians in this town, about one hundred in number, situated a little to the east of North Watupper pond now included in Fall River. A school-house was built for them at the expense of the colony and a school was supported by the town. The school-house was also occupied for a meeting-house where Mr. Brett was engaged at the time of his settlement to preach at least once a month to the Indians. A few of these Indians still remain, having their residence at the same place and in the present town of Fall River. A church was formed in the North part of the town in Assonet village in the summer of 1807, consisting of seventeen members, four males and thirteen females. They were supplied for a part of the time but not steadily for a number of years by different preachers, yet they had no settled pastor till 1829, when Mr. Raymond was installed. He had been settled before for a number of years in Chatham. He continued in this place about seven years. He now preaches in Bridgewater.—After the dismission of Mr. Raymond, the church was supplied for the most of the time till June, 1837, when Mr. Robinson, their present pastor, commenced his labors among them. He was ordained May, 1838. He studied theology at Auburn, N. Y.

## HEBRONVILLE.

This society is formed from the towns of Attleborough, Seekonk and Pawtucket. Their meeting-house stands upon the dividing line of Attleborough and Seekonk. The church in this place was gathered by the labors of Rev. Thomas Williams. It was organized December 25, 1827. Mr. Williams was installed the first pastor, January 1, 1828. He had been previously settled in Providence, R. I. and in Foxborough and Attleborough, Ms. He has since preached in Barrington, R. I. and in several other places. He continued in this place about four years and was dismissed at his own request. He was succeeded by Mr. Simmons who is still in office. The church has not been favored with any particular revival of religion since its formation but it has received considerable additions to its numbers. The society in this place, though small, is united and harmonious; and the prospect in regard to the future is favorable.

## MANSFIELD.

Mansfield was originally a part of Taunton. It was afterwards included in Norton. In 1731 it was incorporated by the name of Norton North Precinct. It contained at that time about twenty or twenty-five families. The first parish meeting was held August 31, 1731. In 1770 it was incorporated as a district by the name of Mansfield. It was incorporated as a town with town privileges about the year 1775. As near as it can be ascertained it appears that the church was gathered on the same day on which the first minister, Mr. White, was ordained; and if such was the fact it must have been February 23, 1737. Mr. White was, from all that can be learnt of him, an amiable man and a worthy minister of the gospel. He was much esteemed by his people. He died in office.—Mr. Green was the second pastor of the church and he continued in the work of the ministry nearly forty-seven years. He died suddenly on the 4th of July at Norton, where he had gone to attend on the celebration of our Independence. He was a worthy man and a good minister. He lived in much peace and harmony with his people, and he was held by them very deservedly in high esteem.—Mr. Briggs was an amiable and interesting man and he lived quite happily with his people and he possessed their confidence. For about four years before his death his health was impaired and he suffered from mental derangement. In consequence of this he was led to request a dismission from his pastoral relation to his people. He was accordingly dismissed and has since died.—Mr. Sayward succeeded him. He was dismissed in about two years from his ordination. His dismission is thought to have taken place in consequence of an anti-abolition riot. By that outrage the society became divided and very much injured. The prospect in regard to the resettlement of the ministry in the place is at present unfavorable.

## NEW BEDFORD.

New Bedford was originally included within the limits of Dartmouth. It was incorporated by the name of New Bedford in 1787; it included the present town of Fairhaven till 1812, when that became a separate town. It is evident a Congregational church was formed at a somewhat early period in the original town of Dartmouth and within the present limits of New Bedford and Fairhaven, yet the time of its formation has not been ascertained. Indeed as access has not been had to the ancient records of the church for a long space of time from its formation, very few particulars in regard to its history and in regard to the ministers that preached in the place during that period have been learnt with any degree of certainty. It is believed however that the first minister that was settled was a Mr. Hunt. There is but little known of him. It is thought that he preached, died and was buried there.—Mr. Peirce was probably the next minister. His tomb-stone shows where his remains were laid. From that it appears that he was born in the year 1700, that he was in the gospel ministry sixteen years, and that he died March 3, 1749. This is all that is learnt of him.—It is probable the next minister was a Mr. Cheever. But nothing very particular is at present known of him. It is supposed however that he was settled for a few years, that he was dismissed and left the town.—Dr. West was probably the next minister that was settled. He was a man of strong powers of mind. In college he gained a rank among the most distinguished of his class. He was ordained in this place in the year 1761. He was a member of the convention for forming the constitution of Massachusetts. He was chosen an honorary member of the Academy of Arts and Sciences at Philadelphia, and a member of the Academy of Arts and Sciences at Boston. In the latter part of his life his memory almost entirely failed him. He resigned his charge in 1803 and removed to Tiverton, R. I. where he passed the remainder of his days with his son who is a physician in that town. He died in Tiverton and was buried at New Bedford and within the limits of the present town of Fairhaven. He possessed an original mind, of vigorous

powers. During the last thirty years of his life he used no notes in preaching. It was his practice, when he was not in his own pulpit, to discourse upon any text which was pointed out to him, and sometimes the most difficult passages would be given him for the purpose of trying his strength. He preached the election sermon in 1776. He published several occasional discourses and also Essays on Liberty and Necessity, in which the arguments of President Edwards and others for necessity are considered, the first part in 1793, the second in 1795. To these essays Dr. Edwards, the son of the President, wrote an answer, and Dr. West left behind him a reply almost completed. The meeting-house at the head of the river in which Dr. West preached was standing till 1837, when it was taken down. Both the meeting-house and the grave-yard near it in which Dr. West was interred, were within the limits of the present town of Fairhaven. The first church in New Bedford appears to have been destitute of a pastor and much of the time of a stated supply from the resignation of Dr. West in 1803 till 1828, when it was resuscitated and revived. At this time, viz. March 23, 1828, the church having become nearly extinct, there being but four members remaining, the church was renewed and five were added to their number. From this period they were generally supplied till 1830, when Mr. Seabury was settled. He continued to supply them for about two years when, by reason of ill health, he was obliged to discontinue his labors, but he was not formally dismissed till the ordination of their next and present pastor. He now resides in this town. Mr. Burt succeeded him in the pastoral office. Since the resuscitation of the church there have been some additions and it has been gradually increasing. The church and society are now perfectly united and harmonious. It may be proper to remark in this place that the church and society belong in part to Fairhaven. Dr. West for the most part of his ministry preached at the meeting-house at the head of the river. Afterwards a meeting-house was erected in the village of Bedford and after that time for a few years of the last of his ministry Dr. West preached alternately at the old house at the head of the river and at the new house in the village. For a few years after Dr. West resigned his pastoral office and left the town they were occasionally supplied in both places by different preachers. And such continued to be the case for the most part of the time till the year 1807, when the Congregational church in the village, now denominated the North Congregational church in New Bedford, was formed. And indeed there was a similar state of things in regard to a supply in the village till 1810, when Mr. Holmes commenced his labors in the place. It is proper to remark that in the mean time a second precinct was incorporated including the village of Bedford. It was entitled, the Bedford Precinct in New Bedford. It was incorporated February 29, 1808. In the spring of 1810, in consequence of a difference in religious sentiment, a division in the precinct began to manifest itself and it finally resulted in the secession of a majority of the church and a portion of the precinct and in the formation of a separate society. Over the society that was thus formed, including the church, Mr. Holmes was ordained in July, 1811. The society at first was very small. It has since been greatly enlarged. The church has received continual additions. In 1831 it had so increased that more than fifty persons were dismissed from it and formed into a separate church now under the care of Rev. Mr. Roberts. The church has been wonderfully blessed. God has shown great mercy to this portion of Zion. Mr. Holmes has now been in office nearly twenty-seven years. He has been a very useful and a very successful minister of the gospel. In 1823 he received the honorary degree of M. A. from Brown University. Mr. Holmes has recently engaged for five years in an Agency at the West for the American Bible Society.—Mr. Smith studied divinity at the Theological Seminary, Andover, and has been settled in the ministry in Portland, Me., Fall River, Ms., Catskill, N. Y. He was installed as pastor at New Bedford, July 24, 1839.

The precinct was supplied by different preachers from the time of its incorporation in 1808, but it had no settled minister till 1814. In that year Mr. Randall was settled. He continued with them a short time and resigned. He was afterwards settled for a short time in Saugus—Mr. Whitaker succeeded him for a short time. He had been settled before in Sharon. His subsequent history is not fully known. He died, it is believed, in the State of New York.—Mr. Dewey was the next minister. He was settled in the place from 1823 to 1834. He preached the election sermon in 1826. He is now settled in the city of New York.—After him Mr. Angier was settled in the place about two years and left. He is now settled in Milton.—Mr. Peabody and Mr. Morrison succeeded him, being settled jointly. Mr. Peabody had been previously settled in Cincinnati, Ohio. Mr. Morrison had not been settled before.

The Trinitarian church in New Bedford was separated from the North Church under the care of Rev. Mr. Holmes and organized November, 1830. It consisted at the time of its formation of fifty-five members. It numbers at present eighty-three. The meeting-house was dedicated May 16, 1832. Mr. Roberts commenced preaching here the 26th of the same month. He was installed the pastor of the church November 14, of the same year. He was born May 2, 1795, at Trowbridge, Wiltshire, England. He studied divinity at Hackney Theological Seminary, Eng. in 1818. After leaving that

institution, he itinerated and preached in different parts of England and Ireland till 1823, when he was settled over the Congregational church in Warminster, Wiltshire, where he continued till 1832, when he was dismissed and came to this country. His labors have been blessed since his settlement in this place and the church has been increased. The church and society are at present perfectly united and harmonious.

### NORTON.

Norton was originally a part of Taunton. It was incorporated by the name of Norton in 1711, and it included at that time the present towns of Easton and Mansfield. The first person that built a house and settled within the limits of this town was William Witherell, in 1670. The first church in this town was gathered October 28, 1714, and Mr. Avery was ordained the pastor on the same day. He died April 23, 1770. Mr. Palmer was the second pastor of the church. He died in the sixty-second year of his age and thirty-ninth of his ministry.—Mr. Clark was his successor, and he continued in office almost forty-two years. He was Vice President of the County Bible Society, and he held the same office in the Board of Trustees of Bristol Academy. He was deeply interested in the welfare of the young. He frequently presided in Ecclesiastical Councils and was ever considered a man of a sage and discriminating mind.—Mr. Bridge succeeded him and he is the present pastor of the church. He has been in office now but little more than two years. He studied theology at Cambridge.—The Trinitarian Congregational church was formed April 3, 1832. At the time of its formation the church consisted of twenty members. It numbers at the present time nearly one hundred and twenty. They were generally supplied, though they had no settled minister till the installation of their present pastor. Mr. Allen studied theology at Andover. After leaving the institution he was employed for three or four years as an Agent of the American Tract Society in the States of Missouri and Illinois, and was then located as a stated preacher at Potosi, Mo. for about two years. He then returned to New England and was soon after invited to preach in this place and in a few months was installed pastor of the church.

### PAWTUCKET.

Pawtucket was originally a part of Rehoboth. It was then included in Seekonk. And it became a separate town by the name of Pawtucket in 1828. The Congregational church was organized April 17, 1829. Mr. Hopkins was their first pastor. He was in office about three years when he was dismissed at his own request. He has since been settled in Utica and in Buffalo, N. Y.—Mr. Phinney was the next minister that was settled. He was in office about three years, was dismissed and was soon after settled in Westborough. And he was in a short time after deposed from the ministry.—Mr. Blodgett was the next and he is the present pastor of the church. He studied theology at the south and was first settled in the ministry in Savannah, Ga. He was afterwards settled at New Market, N. H. He is now in office in this place. The church at the time of its formation was small. It numbers at the present time about an hundred and fifty. It may be proper to remark that a part of the church and society belongs in Rhode Island.

### RAYNHAM.

Raynham was originally included in Taunton. It became a separate town in 1731. By the act of incorporation the town was required within three years to "procure and settle a *learned and orthodox* minister of good conversation, and to make provision for his comfortable and honorable support; and likewise to provide a school-master to instruct their youth to read and write." The church was organized in October, 1731, and Mr. Wales was ordained the next day after its organization. The church at the time consisted of thirty-two members, fifteen males and seventeen females, who were dismissed from the first church in Taunton. Mr. Wales was in the ministry till his death—a term of thirty-four years, and he died in the sixty-sixth year of his age. "He was blessed with talents which rendered him very amiable and entertaining in social life. In public prayer his performances were eminent, and on some occasions almost unequalled. In his preaching he was faithful, and exhibited the doctrines of the gospel in a plain and affecting manner. His son, the late Dr. Samuel Wales, was professor of Divinity in Yale College. His daughter was the wife of his successor in the ministry in this place." During Mr. Wales's ministry an hundred and twenty-six persons were added to the church.—In a little short of two years from his death, Mr. Fobes was ordained his successor and he continued in office till his death during a term of forty-five years. "He was a man exceedingly diligent in the acquisition of knowledge. He had a peculiar taste for scientific pursuits. In 1786 he officiated as President in Brown

University, during the absence of President Manning. The next year he was chosen Professor of Experimental Philosophy in that institution. He rendered very important services to the University; he was chosen to its fellowship in 1787, and received the degree of Doctor of Laws in 1792. The advancement of education employed much of his time and efforts. He excelled as a preacher. And in the course of his ministry he published several occasional discourses." During his ministry one hundred and thirty-six persons were admitted to the communion of the church.—Mr. Hull was his successor in the ministry. He had been previously settled in Amesbury. He is now settled in Carlisle. He was in office in this place nearly eleven years, and during this time fifty-two persons were received into the church. He was dismissed at his own request.—Mr. Sanford was his successor and he is still in office. He has been in the ministry in this place now almost fifteen years. He had been previously a tutor for some time in Brown University, where he was graduated. His labors here have been blessed.—Another society was commenced in this place about the year 1827, and they were occasionally supplied with preaching by different persons till 1831, when Mr. Doggett commenced preaching to this society and he has continued to supply them to this time. Mr. Doggett had been a tutor in Brown University, where he was graduated. He was for about sixteen years the preceptor of Taunton Academy, and he was afterwards settled in the ministry in Mendon for about the same length of time. He has published several occasional discourses.

#### REHOBOTH.

Rehoboth was incorporated as early as 1645, and it included at that time the present towns of Rehoboth, Seekonk and Pawtucket. And this continued to be the case till 1812, when Seekonk, which included the present town of Pawtucket, was incorporated. The Congregational church in the present town of Rehoboth was organized November 29, 1721, consisting of ten members, and Mr. Turner was ordained the same day. He continued in the ministry in the place till his death. And during this time one hundred and seventy persons were added to the church.—Mr. Rogerson was the next minister. He was a native of England and was there educated. In 1765 he received the degree of M. A. at Cambridge, Ms. He commenced his ministry at Brookline, where he preached one year. He then came to Rehoboth and preached a year for the first Congregational church in what is now Seekonk. He was ordained over the church in what is now Rehoboth July 2, 1759. Mr. Rogerson was a man of much learning, and faithful in the discharge of his duties as a minister and a Christian. Under his ministry the church and society were prosperous and united. He continued with the people till his death. He was pastor of the church about forty years.—Mr. Thompson was the third pastor of the church. He was graduated at Brown University; he was appointed tutor in that institution and filled the office two years. He then directed his attention to the study of theology and was soon settled in this place. For a long time after his settlement his services as a pastor and preacher were highly acceptable to his church and society, and no less successful and beneficial. During the first twenty-one years of his ministry, seventy-seven persons were added to the church. The total number of persons, that, in 1821, a century from its organization, had been enrolled in the list of its members, was three hundred and three. The number in 1826 was fifty-six, of whom eighteen were males and thirty-eight females. The year 1800 is noticed as a period of more than usual attention to the concerns and duties of religion. Forty individuals were added to the church, and, considering the number of families then belonging to the society, which did not exceed fifty, was a great addition for one year. In 1825, the harmony of the church and society was disturbed by the commencement of a series of difficulties which have continued to this time and are yet unsettled. Two or three ecclesiastical ex parte councils were called, mutual councils having been refused, which decided that the pastoral relations between Mr. Thompson and his church ought to cease. The society also voted to dismiss Mr. Thompson from his ministerial relation with said society. The meeting-house was then closed against him, and another minister was procured by the society to supply their desk. Mr. Thompson however continued to preach regularly to a portion of the church and society. He brought an action against the society for the recovery of his salary, and the case was decided in his favor. At length an accommodation was agreed upon between him and the society, he agreeing for the sum of \$1,000 to relinquish his salary for the future.—But a severance having taken place in the church and society two meetings have been sustained. The portion opposed to Mr. Thompson settled over them Mr. Vernon who had been graduated at Brown University, and studied theology at Andover. Mr. Vernon has since taken a dismission.—Mr. Paine has succeeded him. He was ordained June 6, 1838.—Mr. Thompson has had in years past, fifteen or twenty students in divinity; he has had printed about thirty occasional sermons; and he published "A review of Mr. Andros's Essay on divine agency." He commenced the "Hopkinsian Magazine,"

a monthly of twenty-four pages, Svo., in January, 1824, as sole editor and proprietor, and continued it with the omission of one year (1830,) till the close of 1832,—making four large Svo. volumes.

#### SEEKONK.

Seekonk was originally included in Rehoboth and so continued till 1812, when it was set off with Pawtucket and incorporated as a separate town. The Congregational church of Seekonk was the earliest, and for a long time the only church in Rehoboth. Its existence is coeval with the first settlement within the limits of the town. It may be considered to bear date in the year 1644. It was a colony from the church in Weymouth. Mr. Samuel Newman was their first minister. He came with a part of his church from Weymouth where he had been settled. He was in the ministry here till his death. He was a hard student, an animated preacher, and an excellent and pious man. He was ardently beloved by his people, and his death was long and deeply lamented. He compiled a Concordance of the Bible,—a herculean labor,—the third in English that ever was published, and which far surpassed either of the two that preceded it.—He was succeeded in the ministry by his son, Mr. Noah Newman, who continued the pastor of the church till his death, a period of ten years.—Mr. Angier was his successor who was settled, and continued to preach, till, in consequence of ill health, he removed in 1692 or 1693, to Cambridge.—Mr. Thomas Greenwood was the next minister. He continued in office till his death; and he was succeeded by his eldest son, Mr. John Greenwood, who was settled and continued to preach till 1757, when, in consequence of bodily infirmity, he was induced to resign his pastoral charge.—The next minister of the church was Mr. Carnes, who had previously been settled in Stoneham. After a few years he was dismissed at his own request. He was afterwards a chaplain in the American army in the war of the Revolution. He died in Lynn in 1802.—The next minister of the church was Mr. Hyde. He was in the ministry till his death. He was much beloved by his people to whom his labors were highly useful.—He was succeeded by Mr. Ellis, who had been previously settled at Norwich, Ct. where he continued till the commencement of the Revolutionary war, when he entered the American army as chaplain, and continued during the whole war. He was pastor of the church about eleven years, when he was dismissed at his own request, in consequence of old age and infirmities.—Mr. Hill was the next settled minister. He had been a preacher in the Methodist connection. He taught a school for eight years in Warren, R. I. He was installed over this church, and, in addition to his pastoral duties, he kept a private school throughout the year and was a popular teacher of the Hebrew, Greek, and Latin languages, and also of the various departments of English literature. He was beloved by the people of his charge, and especially by the children and youth. He continued to preach till his death.—Mr. Barney was the next and he is the present pastor of this church. His labors have been blessed. The present state of the church and society is prosperous.

#### SOMERSET.

Somerset was originally a part of Swanzey. It was set off by act of incorporation in 1790.—There are in the town several religious denominations, but there has never been so far as can be ascertained, any minister or church of the Congregational order in the place.

#### SWANZEY.

Swanzey was incorporated in 1667. It is supposed to have been settled and to have received its name from Swanzey in Wales.—There are several religious denominations in the town, but none of the Congregational order. Indeed, so far as can be ascertained, there never has been any Congregational minister or church in the place.

#### TAUNTON.

Taunton was incorporated March 3, 1639, and it included in it at the time the present towns of Taunton, Raynham, Norton, Mansfield, Easton, Dighton and Berkley. It was settled by emigrants principally from Taunton in England. The greater portion of what is now included in Taunton and Raynham was originally known by the name of Cohannet. The first purchase was made here of the natives in 1637, by Elizabeth Pool, and it was confirmed to her and Nicholas Street and their associates in 1641 by the government of Plymouth. This was probably the first purchase that was made of the Indians, by any of the settlers of New England. The first Congregational church in Taunton was gathered in 1638. Mr. Hooke was the first minister. He was an eminent man. He was a native of England. He was brother-in-law to Major-General Whalley, one of the regicides. Mr. Hooke was settled in this place in 1638, he resigned his charge in 1640,

he was afterwards settled in New Haven, he then returned to England and was made Master of the Levee, and Domestic Chaplain to Oliver Cromwell. He died in England.—Mr. Street was the next minister. He succeeded Mr. Hooke in this place and afterwards upon his removal from Taunton he succeeded him also in New Haven. He was probably a native of Taunton in England.—Mr. Shove was the next minister that was settled and he continued in office till his death. He was not educated at any college. His son, Rev. Seth Shove, was graduated at Cambridge in 1687, and ordained over the church and society in Danbury, Ct. October 13, 1697.—Mr. Danforth was the next minister and he continued in the pastoral office till his death. He was son of Rev. Mr. Danforth, of Roxbury. He preached the election sermon in 1714.—Mr. Clap was the next minister and he was in office about nine years, when he was dismissed and removed to Scituate. He went into the lay walks of life, was a representative many years from that place and also held the office of Judge.—Mr. Crocker was the next minister. It appears that he was in office about twenty-three years and was dismissed. His subsequent history is not fully known. He was a friend and correspondent of the celebrated George Whitefield. He was grandfather of the present Hon. Samuel Crocker, of Taunton.—Mr. Barnum was the next minister. He had been previously settled in Franklin. At the time of his death he was a chaplain in the American army in the war of the Revolution. He died at Pittsfield on his way home.—Mr. Jones was the next minister. He was a young man of prepossessing manners and address, and of fine talents for the pulpit. He was dismissed in a short time after his settlement and his subsequent history is but little known.—Mr. Judson was the next minister. He was an able, sound and faithful preacher. He published several able and interesting discourses. His labors were very much blessed. A number of young men studied divinity with him. After his dismissal from Taunton he was resettled in the ministry at Sheffield in the county of Berkshire, where he continued till his death in 1813.—Mr. Foster was the next minister. He had been previously settled in Paxton. After his leaving Taunton he became first a Universalist preacher,—he then turned infidel and associated with Thomas Paine.—Mr. Pilon was the next minister. He was a descendant from a Huguenot family. He was a wit; possessed of much quaint talent; he never married.—Mr. Hamilton was the next minister. He has been since settled in Gloucester. He is now in the Custom House in Boston in the employment of weigher and gauger.—Mr. Bigelow was the next minister and he is still in office. He received his theological education in part at Edinburgh, in Scotland. He was settled first in Medford as successor to Dr. Osgood, July, 1823. He preached the election sermon in January, 1836. He was son to Hon. Timothy Bigelow, for many years speaker of the house of Representatives of this Commonwealth.—In introducing Mr. Foster the Congregational society proceeded to give him an invitation for settlement without reference to the church. A division therefore ensued. The church withdrew in a body and with a portion of the congregation formed a separate society. This was subsequently incorporated as the West Congregational Society in Taunton. They were without a settled minister till Mr. Colburn was ordained over them, yet they had a constant supply by different preachers. Mr. Daniel Farrington, of Wrentham, and a graduate at Brown University in 1775, preached to them a considerable time, and was invited to settle but declined the invitation. Mr. Colburn, after he was dismissed from this people, was settled in Abington.—Mr. Cobb is now the pastor of the church and the minister of the West Congregational Society in Taunton. He has published several occasional discourses. His labors have been signally blessed; he has been favored with four extensive revivals of religion during his ministry and the church has been greatly increased.

In consequence of the settlement of Mr. Hamilton, a portion of the Congregational Society, including a majority of the church, withdrew and formed a separate society. This took place in the autumn of 1821. The Trinitarian church was formed in this connection and nearly at the same time. The church and society held their meetings at first in the town-house and afterwards in the court-house. And this continued to be the case till their meeting-house was completed. They were generally supplied with preaching by different persons till the settlement of Mr. Isham, their first minister. He was ordained February 18, 1824. Sometime in the next autumn, in consequence of ill health, he left the place and sailed for the island of Cuba, where he passed the winter. But his health was not improved. He continued to decline. He set out the following spring to return and arrived at Boston, being very weak and low. He was taken from the vessel and conveyed to the house of Rev. Dr. Wisner, where, the next day, he died. His remains were removed to Taunton and there buried. He was a man of much promise; and was highly distinguished for his pulpit talents and as an able preacher. But his labors and his days were soon finished.—Mr. Maltby was the next and he is the present pastor of the church. He has been in office now more than twelve years. He has been a very successful minister of the gospel, his labors have been signally blessed and the church under his ministry has been visited with several revivals of religion. The congregation has been greatly enlarged and the church in consequence of its rapid and

continued increase has dismissed from its numbers forty-two members as a colony in order to the formation of the church in Spring Street.

The Spring Street church, in Taunton, was organized January 12, 1837; consisting of forty-four members—seventeen males and twenty-seven females, of whom forty-two were a colony from the Trinitarian Congregational church under the pastoral care of Rev. Mr. Maltby, and two from Rev. Mr. Cobb's church in West Taunton. It was thought that the cause of Christ demanded such an organization, and accordingly forty-four individuals were, by a regularly called council, constituted a new church, to become the nucleus of a new congregation. Having purchased a large and convenient house in Spring Street, recently occupied by the Universalists; it was dedicated to "the Three that bear record in heaven," January 12, 1837.—Mr. Emery, recently from the Andover Theological Seminary, was called, in the providence of God, to preach for this church, and it resulted in his ordination as its pastor, November 23, 1837.

#### WESTPORT.

Westport was incorporated in 1787. Previous to that time it was included in Dartmouth. The only Congregational church that was ever in the town was formed in 1818, and it consisted at that time of twenty-two members. It is proper to remark that religion was revived at that time and the church was formed in consequence, through the instrumentality of a licensed preacher of the name of America Bonney, who labored in the place nearly a year, died and was buried there in 1819. The church has never had a settled minister. From its formation there were additions made to it from time to time till 1821, when it numbered forty-three members. Since that time there have been no additions, and as there have been various deaths and removals, the church has decreased. The present number of members is twenty-six. As a reason of the decrease of the church it may be proper to remark that they have had no minister with them, and they have had no regular preaching since 1828. Through the instrumentality however of a pious and well educated schoolmaster, religious meetings have been sustained during the winter past, and the state of things in the place it is thought has been improved.

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#### SKETCH OF THE BOSTON ATHENÆUM.

[By EDWARD WIGGLESWORTH, M. A.]

IN the year 1806, a society of gentlemen who conducted a periodical work called the "Monthly Anthology," published in Boston, issued proposals for the establishment of a Reading-room, to contain valuable journals, foreign and domestic, books of general reference and other works adapted to such a place of resort. The design was so favorably received, that the subscription list was soon filled with a large number of respectable names. In consequence of this success, and in compliance with the wishes of many patrons of the undertaking, it was determined to extend the plan and to add a library to the foundation. At the time when the journals and periodical publications were received, more than a thousand volumes of valuable works, principally donations, had been collected and added to the institution. At this stage of the undertaking, the gentlemen who had commenced and so far conducted it, transferred their right in the Anthology Reading-Room and Library to certain trustees, with power to manage the same and to become a body corporate, if they should deem such a measure expedient. The trustees proceeded to open the rooms of the institution, first in Congress Street, afterwards in Tremont Street.

They next took measures to procure an act of incorporation for themselves and their future associates. In the act for this purpose, they obtained powers to comprehend in the establishment, besides the objects already contemplated, others relating to the sciences and arts, so that the institution might be subservient not only to the acquisition but also to the communication of knowledge. In consequence of this enlargement of the plan, a name of more extensive signification than the one then in use was adopted, and the trustees with their associates were made a body corporate by the title of the Proprietors of the Boston Athenæum.

The objects which the trustees had in view at that time were, besides the Reading-Room and Library, a Museum or Cabinet to contain specimens from the three kingdoms of nature scientifically arranged, natural and artificial curiosities, antiques, coins, medals, vases, gems and intaglios, also a Repository of Arts, in which should be placed for inspection models of new and useful machines, likewise drawings, designs, paintings, engravings, statues and other objects of the fine arts, and especially the productions of our native artists, also a Laboratory and an Apparatus for experiments in chemistry and natural philosophy, for astronomical observations and geographical improvements.

The above account is taken from an article in the Monthly Anthology for May, 1807, written by the Rev. John T. Kirkland, D. D. the late President of Harvard College. Soon after the publication of that article, one hundred and fifty shares at three hundred dollars a share were sold. This was the number limited by the terms of the subscription. Several life shares at one hundred dollars each were also subscribed for, and many persons became annual subscribers at ten dollars each. Public societies and private individuals in various parts of the country made numerous donations to the young institution. From that time it has continued to prosper. In its infancy it was greatly indebted to the late William Smith Shaw, Esq., who was very active in procuring its establishment, labored zealously to obtain donations for its library and cabinet, and also contributed very generously to the same.

In February, 1807, the Boston Athenæum was incorporated, and "Theophilus Parsons, John Davis, John Lowell, William Emerson, John T. Kirkland, Peter Thatcher, William S. Shaw, Robert Hallowell Gardiner, Joseph S. Buckminster and Obadiah Rich, with such others as shall from time to time be duly admitted members of said association, are created a body corporate by the name of "The Proprietors of the Boston Athenæum."

April 7, 1807, the proprietors held their first meeting under the act, and chose the following gentlemen to be the officers of the institution, viz:

Hon. THEOPHILUS PARSONS,	<i>President.</i>
Hon. JOHN DAVIS,	<i>Vice President.</i>
JOHN LOWELL, Esq.,	<i>Treasurer.</i>
WILLIAM S. SHAW, Esq.,	<i>Secretary.</i>
Rev. WILLIAM EMERSON,	<i>Trustees.</i>
Rev. JOHN T. KIRKLAND, D. D.,	
PETER THACHER, Esq.,	
R. H. GARDINER, Esq.,	
Rev. J. S. BUCKMINSTER,	

July 16, three other gentlemen were added to the board of trustees, viz:

Hon. HARRISON G. OTIS,  
SAMUEL ELIOT, Esq.  
JAMES PERKINS, Esq.

Soon after that time, an estate in Tremont Street was purchased for the institution; and the library, reading-room, &c. remained there till 1822. Up to that time also the library of the ex-president, John Quincy Adams, containing above 5,500 volumes, remained on deposit within the walls of the Athenæum, and was accessible to all persons who enjoyed the privileges of the institution. In 1817, the library of the American Academy, then amounting to 1,590 volumes, was also deposited in the Athenæum for the use of the subscribers, and remained there until 1829.

In July, 1818, authority was given to the Corporation to create one hundred and fifty new shares, and in December, 1821, the proprietors authorized the trustees to sell one hundred of these additional shares.

In June, 1822, the Athenæum property was removed from Tremont Street to the estate which it now occupies in Pearl Street, the greater part of which was presented to the institution by the late James Perkins. The market value of the property thus munificently given by him was twenty-two thousand dollars.

In 1823, the King's Chapel Library and the Theological Library, containing together 1,300 volumes of theological works, were deposited in the Athenæum, on the condition that the ministers of the King's Chapel and the proprietors of the Theological Library should be admitted to the rooms of the institution, with the privileges of life subscribers, while the libraries should remain in it. These libraries are still in the Athenæum.

In the same year, the books of the Athenæum were classified and arranged upon the plan most approved in the great libraries of Europe. Every shelf is numbered. Every book is marked on the inside of the cover, in pencil, with the number of the shelf to which it belongs, and there is a manuscript catalogue of the whole, different from the printed catalogue, and intended to be a mere inventory of the books in the order of their arrangement in the library. This renders the task of examining the library, which is done annually, very easy.

In the same year, four thousand and three hundred dollars were subscribed towards the erection of a building on the land of the Athenæum, suitable for the delivery of lectures and the exhibition of paintings and statuary.

In the year 1826, the Hon. Thomas H. Perkins offered to give eight thousand dollars towards the completion of the building just mentioned, provided the like sum should be subscribed by other friends of the Athenæum before the first day of November of that year; and his nephew, James Perkins, Esq., at the same time offered the same sum on the same conditions. A committee of the trustees, including the late Dr. Bowditch who labored earnestly in the matter, proceeded to apply for subscriptions, and obtained, including the princely offers of the Messrs. Perkins and the sale of some shares in the Athenæum, an amount exceeding forty thousand dollars. With this accession of funds, a spacious building was erected for the delivery of lectures and the exhibition of paintings, and large accessions were made to the library, after which there remained the sum of sixteen thousand and five hundred dollars, which was added to the permanent fund of the institution for the purchase of books, &c.

In the same year, a union was effected with the Boston Medical Library, and its books, valued at forty-five hundred dollars, were accordingly added to those of the Athenæum.

In the same year also, an association which had been formed for the purchase of a Scientific Library, became merged in the Athenæum on terms advantageous to both parties, and its funds, exceeding three thousand dollars, were transferred to the Athenæum to be expended in the purchase of scientific books.

In the same year too, after considerable discussion, the principal part of the books of the Athenæum were allowed to circulate among such of the proprietors and life share-holders as should pay five dollars per annum for the privilege. They still circulate on the same terms.

In 1827, the first exhibition of paintings took place in the building erected for that purpose. A similar exhibition has taken place in the summer of every year since that time.

The present condition of the Athenæum may be briefly stated as follows.—The library contains above 30,000 volumes, of which 1,400 contain 27,000 pamphlets. There are, distinct from the printed catalogue of the library, two manuscript catalogues of the pamphlets. In one of these, the titles of the pamphlets are arranged in alphabetical order; in the other they are arranged in classes according to the subjects. These two catalogues together fill four folio volumes.—The permanent fund of the institution is about thirty thousand dollars. The annual income from this source and from subscriptions is about twenty-eight hundred dollars. The annual expenses are about sixteen hundred dollars. The surplus is expended in books.—The Athenæum has an excellent gallery in which the annual exhibition of paintings takes place. These paintings are obtained from various quarters. A large portion of them have been loaned for the occasion. The proceeds of the exhibitions are applied to the increase of the fine arts department of the institution, which already comprises seventy valuable paintings, (besides twenty-one left on deposit,) a collection of plaster casts from the antique and of busts in plaster and marble of distinguished persons, many books of valuable plates, including Audubon's American birds,

(four hundred and thirty-five plates, all of the size of life and colored,) Daniel's Oriental Scenery in six volumes folio, &c. &c., also above thirteen thousand ancient and modern coins and medals, and a collection of casts of cameos and medals.

The following are the principal regulations of the institution :

The proprietors meet annually on the first Monday of January.

The officers are chosen annually. They are a president, vice president, treasurer, secretary, and nine trustees. The trustees appoint a librarian and sub-librarian.

The price of a share is \$300; that of a life subscription \$100; annual subscribers pay \$10 for the use of the library and reading-room, but are not allowed to take out books.

Every proprietor has, besides his own right, two rights of admission transferable to such persons as he may select. Proprietors and life shareholders on paying \$5 annually may take books home not to exceed four volumes out at once. Every proprietor and life subscriber may introduce strangers not residing within twenty miles of Boston, and such strangers are entitled to visit the Athenæum for one month from the time of their introduction.

The whole number of proprietors at present is 258.

Certain persons by virtue of their offices are entitled to free admission to the Athenæum. These are the governor and council, the lieutenant-governor and members of the legislature of Massachusetts for the time being, the judges of the Supreme Court and of the Courts of the United States, the officers and resident graduates of Harvard College, of Williams College, of Amherst College and of the Theological Seminary at Andover, the several presidents of the American Academy, Historical Society, Medical Society, Agricultural Society, Salem Athenæum and the East India Marine Society of Salem, also clergymen settled in Boston. These last are likewise allowed to take out books on the same terms as proprietors.

A book is kept in which any visiter may propose the purchase of any publication.

A record is kept of all donations.

#### L I S T   O F   O F F I C E R S .

##### *Presidents.*

Hon. Theop. Parsons, LL. D. from 1807 to 1814	Hon. Thomas H. Perkins, from 1830 to 1832
“ John Davis, LL. D. “ 1814 “ 1816	“ Francis C. Gray, “ 1833 “ 1836
John Lowell, LL. D. “ 1816 “ 1819	George Hayward, M. D. “ 1837
Hon. Josiah Quincy, LL. D. “ 1820 “ 1829	

##### *Vice-Presidents.*

Hon. John Davis, LL. D. from 1807 to 1814	Hon. Peter O. Thatcher, from 1823 to 1825
John Lowell, LL. D. “ 1814 “ 1816	Hon. Francis C. Gray, “ 1826 “ 1832
Hon. Josiah Quincy, LL. D. “ 1816 “ 1819	Prof. George Ticknor, “ 1833 “
James Perkins, Esq. “ 1820 “ 1822	George Hayward, M. D. “ 1834 “ 1836
John Richards, Esq. “ 1821 “ 1822	Thomas G. Cary, Esq. “ 1837

##### *Treasurers.*

John Lowell, LL. D. from 1807 to 1811	Thomas W. Ward, Esq. from 1823 to 1836
Joseph Tilden, Esq. “ 1811 “ 1815	Hon. Josiah Quincy, Jr. “ 1837
Nathan Appleton, Esq. “ 1815 “ 1827	

##### *Secretaries.*

William S. Shaw, Esq. from 1807 to 1823	Hon. Josiah Quincy, Jr. from 1828 to 1830
Henry Codman, Esq. “ 1824 “ 1827	William T. Andrews, Esq. “ 1831

##### *Librarians.*

William S. Shaw, Esq. from 1807 to 1823	Seth Bass, M. D. from 1825
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The number of trustees of the institution is nine. The following gentlemen have at various times held the office of trustee :

Rev. William Emerson.  
Rev. John T. Kirkland, D. D.  
Hon. Peter O. Thatcher.  
R. H. Gardiner, Esq.  
Rev. J. S. Buckminster.  
Hon. Harrison G. Otis, LL. D.  
James Perkins, Esq.  
Samuel Eliot, Esq.  
Hon. Samuel Dexter, LL. D.  
Richard Sullivan, Esq.  
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Hon. Josiah Quincy, LL. D.  
John Richards, Esq.  
Hon. John Davis, LL. D.  
Joseph Tilden, Esq.  
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Theodore Lyman, Jr., Esq.  
His Ex. Edward Everett, LL. D.  
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Hon. Charles Jackson, LL. D.  
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William Sturgis, Esq.  
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Prof. George Ticknor.  
Hon. Nathaniel Bowditch, LL. D.  
Samuel Dorr, Esq.  
Edward Brooks, Esq.  
George Hayward, M. D.  
Israel Thorndike, Esq.  
Henderson Inches, Esq.  
Joseph Coolidge, Jr., Esq.  
Franklin Dexter, Esq.  
John Lowell, Jr., Esq.  
Charles P. Curtis, Esq.  
Isaac P. Davis, Esq.  
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William H. Prescott, Esq.  
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William T. Andrews, Esq.  
Thomas G. Cary, Esq.  
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Samuel Lawrence, Esq.  
Thomas B. Curtis, Esq.  
Nathaniel I. Bowditch, Esq.  
Enoch Hale, M. D.

### THE CONVENT OF IONA.

[By Rev. ENOCH POND, D. D., Professor in the Theological Seminary, Bangor.]

AT what period, and by what instrumentality, Christianity was first planted in the British Isles, cannot now be certainly ascertained. Both Eusebius and Theodoret mention the Britons as among those nations to whom the gospel was preached by the apostles; and Clemens Romanus, a companion of Paul, informs us that *he* pursued his missionary labors "to the utmost boundaries of the West." But whether he actually visited Britain, is more than can be determined with historical certainty. Among the thousands of Romans who passed over into what is now England, in the reign of Claudio and his successors, there were undoubtedly great numbers of professed Christians, who, of course, would spread the knowledge of their Saviour there. We know, at least, that before the close of the second century, the gospel had been very generally diffused throughout the island of Great Britain. We have the testimony of Tertullian, who lived at this period, that it had been extended, not only to those provinces which were subject to the Romans, but beyond them. "The various tribes of the Getuli," says he, "and the numerous hordes of the Mauri, all the Spanish clans, and the different nations of Gauls, and *the regions of the Britons inaccessible to the Romans*, are subject to Christ." *Adven. Judæos*, cap. 7.

Subsequent to this period, the state of Christianity in the island was greatly affected by the political troubles in which the natives were involved. By the decline and extinction of the Roman power, and the predatory excursions of the Picts and Scots, the churches were necessarily disturbed and distressed. But that which affected them more deeply than any thing, and resulted almost in their extermination, was the Saxon invasion. The Saxons at this time were fierce and cruel Pagans. The light of Christianity had not shined upon them. Their minds were involved in the deep darkness of superstition and barbarism. And while they overran, as with a flood, all the fairer provinces of what is now England, they scattered the rising churches, destroyed or banished the native Christians, and in place of the gospel, brought back the horrid rites of Woden and of Thor. A portion of the flying Britons took refuge in Wales, where

their descendants remain to the present day. Other portions of them escaped to the North; while many fled into France,\* and Ireland, and carried the light of Christianity with them.

It is an interesting fact in the history of the church, that during the greater part of the sixth century, while in England the lights of learning and religion were suffering an almost total eclipse, in Ireland they shone forth with distinguished splendor. The clergy of Ireland were among the most learned and efficient in the world. She was an asylum for the oppressed and persecuted of other lands, and her churches increased and prospered greatly. So true was this, that Ireland, at that period, was proverbially denominated *insula sanctorum*, an island of saints.†

Among other evidences of the existence and power of religion in Ireland, during the sixth century, we have that of the missionary spirit. Their missionaries went forth into all the surrounding regions. It would be interesting to contemplate several instances of missionary zeal, emanating from this interesting spot; but I will direct attention to but one.

Columba was born in Ireland, A. D. 521. After laboring with signal success, for a time, for the advancement of religion in his own country, he set sail for the neighboring shores of Scotland. His attention was first directed to the Picts, many of whom were converted through his instrumentality. To reward him for his disinterested exertions, the king of the Picts put him in possession of the little island of Iona,‡ lying on the outer shore of Mull, which is one of the principal of the Hebrides or Western Islands. Columba now returned to Ireland, and having secured twelve assistants, came back and established himself on the shores of Iona. The first object of these adventurers was to prepare themselves huts, and to erect a little church. But as the fame of their enterprise rapidly spread, and numbers resorted to them for religious instruction, these original structures, which were necessarily rude, gave place to others of a more permanent character; and in a few years, Iona was covered with cloisters and churches, and became the residence of a numerous and learned body of ecclesiastics.

The establishment at Iona is commonly spoken of as a convent; but it was more properly a college, or rather a theological and missionary school. Its inmates were subject to a system of rules; but they were not associated together, as in other convents, for the mere purpose of observing these rules. Their rules were intended for the preservation of order, and the attainment of proper habits and discipline, while the grand design of the whole establishment was to train up men for active service in the gospel ministry.

The institution was furnished with a valuable library. Of this we have evidence so late as the fifteenth century. When Pope Pius II. was in Scotland, in 1456, he proposed visiting the ruins at Iona, in search of rare and valuable books.

The government of the school was vested in a principal and twelve assistants. The office of principal was held by Columba, till the time of his decease, which took place A. D. 597. Himself and his assistants were all presbyters, there being no higher ministerial office known among them. To them pertained the business of instruction, and a general oversight of the concerns of the institution. They judged of the qualifications of those under their care, and determined when they should be employed in the active duties of the ministry. They gave them ordination, and sent them forth to their respective fields of labor, and still continued them under their direction and control. Even those of their members who were constituted bishops, considered themselves as still amenable to the faculty at Iona, and might be recalled, whenever they should deem it proper.

\* Hence one of the northern provinces of France is called *Brittany* to this day.

† It may be remarked, in passing, that what is now Ireland, or the north of Ireland, was the proper Scotia of the ancients. The Scots, who invaded and overran a great part of Caledonia were from Ireland. They transferred the name of their *native* to that of their *adopted* country. The ancient Caledonia is now Scotland: and the ancient Scotia is Ireland.

‡ This island is known by different names, as *I*, *Hii*, and *Icolmkill*. It is now more generally called *Iona*.

The course of study at Iona was eminently scriptural. It is recorded of Columba, that "he was much devoted to the study of the holy Scriptures." He taught his disciples to confirm their doctrines by testimonies drawn from the same high source, and declared that alone to be divine counsel which was so established. The consequence was, that the students at Iona were simple Bible Christians, uncontaminated with the superstitions which were then beginning to prevail in other parts of the Christian world. Bede, though not of their party, and having no prejudices in their favor, bears ample testimony to their pureness of doctrine, sanctity of life, and also to their learning. They "were bound," he says, "to exercise themselves in the reading of Scripture, and the learning of psalms." "They would receive those things only" as matter of doctrine, "which are contained in the writings of the prophets, the evangelists, and apostles."

After the commencement of his great establishment at Iona, Columba, it would seem, did not desist altogether from personal missionary labors. We are informed of his excursions into the county of Inverness, where he preached to the rude inhabitants "by means of an interpreter." But his principal influence now was through the medium of those who were preparing for usefulness under his instructions. These penetrated into every part of Scotland, so that before the close of the sixth century, the great mass of the inhabitants were nominally converted. They preached also in Ireland, in Wales, in some parts of the Belgic provinces, and in Germany.

The influence which they exerted upon England requires a more particular consideration. England which, since the Saxon invasion, had been reduced almost to paganism, was destined to receive the light of Christianity from two opposite quarters, and at nearly the same time. It was near the close of the sixth century that Augustine, with his forty monks, was sent by Gregory the Great to publish the gospel in the south of England. He succeeded in the conversion of the king of Kent; and the greater part of his kingdom, at that time the most powerful branch of the heptarchy, were soon persuaded to embrace Christianity.

While these things were in progress in the south of England, Oswald, king of Northumberland, the northernmost branch of the heptarchy, applied to Iona for a bishop to instruct his people. The first who was sent bore the name of Corman; but he, not being acceptable on account of the austerity of his manners, returned to the convent, to give an account of his ill success. On this occasion Aidan, one of the inmates, pronounced a speech so full of wisdom, that with one consent, the brethren resolved to appoint him to the vacant office. "It seems to me," said he, addressing himself to Corman, "that your austere manners and conduct towards them was unsuitable to their state of extreme ignorance. They should be treated like infants with milk, till they become capable of stronger meat." As Aidan proceeded with his address, "the eyes of all who were in the assembly," says Bede, "were turned towards him. They diligently weighed what he said; and thinking him worthy of the episcopate, they agreed in the determination to send him into Northumbria, for the purpose of teaching the unbelieving and the unlearned. They found, indeed, that he was super-eminently endowed with the gift of *discretion*, which is the mother of all virtues; for which reason they ordained him, and sent him forth to preach." Hist. Lib. iii. c. 5.

The character of this missionary would have done honor to the purest times. He gave to the poor whatever presents he received from the rich, and employed himself with his associates in the Scriptures continually. He strictly avoided every thing luxurious, and every appearance of secular avarice and ambition. He redeemed captives with the money which was given to him, and afterwards instructed them, and fitted them for the ministry. He labored under a disadvantage, indeed, in not being able to speak the language of the English perfectly; but king Oswald, who well understood both languages, acted as his interpreter, and did what he could to assist him in his labors. The zeal of this monarch was extraordinary. He was a nursing father to the infant church. He was the benefactor of the poor and needy, and powerfully seconded every

attempt to spread the knowledge and practice of godliness. Encouraged by his protection, more ministers from Iona came into his dominions, and churches every where were erected.

Aidan had his episcopal seat at Lindisfarne, a small island in the German Sea.\* He was succeeded in his work by Finan, and he by Colman, both of whom were ordained and sent forth from Iona, in the same manner as their illustrious predecessor had been. By the labors of these men and of their coadjutors, the gospel was preached in all the northern and central parts of England, as far southward as the Thames.

The successor of Columba in the presidency at Iona, was Adamnanus, who wrote the life of his venerated instructor.

In process of time, numerous other establishments sprang up in Scotland, Ireland, and Wales, constituted substantially after the model of Iona. One was founded by Serf or Servanus, a disciple of Columba, on a little island in Loch Levin; after whom the spot is still denominated "Serf's Island." Another was founded at Abernethy, another at Dunkeld, another at St. Andrews, and others at Dunblane, Dunfirmline, Monimusk, and Seone. Indeed, it is said by some writers, that not less than a hundred different convents, founded substantially after the model of that at Iona, and growing up under its influence, rose into being during the next 400 years. The members of these establishments, and the missionaries from them, were denominated Culdees. They were found in every part of the British islands, and beyond them, and constituted a numerous and powerful body of ecclesiastics. They were distinguished for their love of the Bible, the simplicity of their faith and worship, and their steady and persevering opposition to the usurpation and superstitions of the church of Rome.

One of their earliest controversies with Rome respected the proper time of observing Easter; the Scottish missionaries copying, on this point, the example of the Asiatic churches. They did not practice auricular confession; rejected penance and authoritative absolution; made no use of chrism in baptism, or of confirmation; opposed the doctrine of the real presence; withheld the idolatrous worship of saints and angels; dedicated their churches to God, and not to the saints; and placed no reliance on merit of any kind, except that of the Lord Jesus Christ. They were opposed to the celibacy of the clergy, and lived themselves in the married state. In short, they were witnesses to the simple doctrines and institutions of the gospel, in an age of abounding and ever increasing darkness and superstition.

The contest of these Scottish missionaries with the church of Rome began at an early period, and in England. It has been observed already, that the two classes of missionaries commenced their labors in England almost at the same time, the one class in the south, and the other in the north.† In the progress of things, they ere long came together, and their characteristic differences were made known. Various synods and conferences were held, with a view to reconciling these differences; but in vain. The emissaries from Rome were bigotted and overbearing. The missionaries from Iona had learned their religion from the Bible, and could not be convinced on any other authority. The kings, however, rather inclined to the customs of Rome, as being the more fascinating and imposing; and the Scots were obliged, after a time, to retire from the country. Colman, the third bishop from Iona, left his bishoprick, A. D. 662, and returned, with many of his adherents, to Scotland. And Bede informs us, that "the Catholic institution daily increasing, all the Scots, who resided among the Angles, either conformed to it, or returned to their own country."

But the contest was longer and more severe in Scotland and Wales. In what detestation the arrogant claims of Rome were held in Wales, we learn from the poems of Taliesin, who is supposed to have flourished about the year 620.

\* Now called Holy Island, near Berwick upon Tweed.

† The mission of Augustine in Kent was *earlier* than that of the Scottish missionaries in Northumbria, but not many years.

“ Woe be to that priest, yborn,  
 That will not cleanly weed his corn,  
 And preach his charge among;  
 Woe be to that shepherd, I say,  
 That will not watch his fold alway,  
 As to his office doth belong;  
 Woe be to him that doth not keep  
 From *Romish wolves* his *erring sheep*,  
 With staff and weapon strong.”

In Scotland, the influence of the Culdees continued, with little abatement, as late as the twelfth century. At this period, queen Margaret, an Anglo Saxon princess, who had been trained up in the religion of Rome, exerted an influence to bring the Scottish clergy to participate in her views. A still more powerful influence was exerted in the same direction, by Alexander I., and his brother David. The latter succeeded, about the commencement of the fourteenth century, in breaking down the Culdee establishments, and subjecting them to the rule of the Catholic bishops.

It is said that the year, in which we have the last mention of the Culdees in Scotland, was the very same in which the Lollards made their appearance in Germany. Shortly after this, Wickliffe began to hold up a light in England, which was not extinguished till the dawn of the Reformation. It would seem, in this view, that God had witnesses to the reality and power of spiritual religion through all the dark ages, not only in the south of Europe, among the fastnesses of the Alps, but also in the north, among the rugged cliffs of Scotland and Wales.

From this more general view of the subject, we turn now, for a moment, to the parent institution at Iona. After the erection of similar establishments on the main land, especially those of Abernethy, Dunkeld, and St. Andrews, the particular influence of that at Iona necessarily declined. This, however, was not the principal cause of its decline. Attempts were pretty early made to corrupt this fountain head of influence, and poison it with the superstitions of Rome. For this purpose, Egbert, a Saxon monk and emissary of Rome, was stationed here, near the commencement of the eighth century, by Nectan III., king of the Piets. At the same time, Nectan banished those of the family of Iona, who would not submit to the Romish customs, especially in regard to the time of observing Easter. After the death of Egbert and Nectan, the exiles returned to their beloved seats, and remained undisturbed to the end of the century.

In the beginning of the next century, the Danish pirates ravaged the island, and committed extreme cruelties on its defenceless inhabitants. They burnt such of the buildings as were combustible, and murdered about seventy of the inmates.

Historians relate, that a Norwegian invader of the Hebrides, A. D. 1098, spared Iona and its inhabitants from the devastation which marked the rest of his progress. Afterwards, however, it was plundered by a fleet of Norwegian pirates, who committed great depredations in the surrounding islands. Still it subsisted, so late as the thirteenth or fourteenth century, when this, together with all the Culdee establishments, were subjected to the Romish bishops, by the authority of the kings of Scotland. Subsequently, it seems to have been a seat of one of the bishops of the isles.

In the year 1773, Iona was visited by Dr. Samuel Johnson, who thus describes his feelings on the occasion, and also the ruins which he discovered. After a landing had been with difficulty effected, the doctor proceeds: “ We were now treading that illustrious island, which was once *the luminary* of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavored; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such a frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or

virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

After resting for the night in "a barn well stocked with hay," "we rose," says Johnson, "in the morning, and surveyed the place. The churches of the two convents are both standing, though unroofed. They were built of unhewn stone, but solid, and not inelegant. The Episcopal church consists of two parts, separated by the belfry, and built at different times. The original church had, like others, the altar at one end, and the tower at the other; but as it grew too small, another building of equal dimensions was added, and the tower then was necessarily in the middle. That these edifices are of different ages, seems evident. The arch of the first church is Roman, being part of a circle; that of the additional building is pointed, and therefore Gothic. The tower is firm, and wants only to be floored and covered.

"The bottom of the church is so encumbered with mud and rubbish, that we could make no discoveries of curious inscriptions. The place is said to be known where the black stones lie concealed, on which the old Highland chiefs when they made contracts and alliances, used to take the oath, which was considered as more sacred than any other obligation, and which could not be violated without the blackest infamy. In those days of violence and rapine, it was of great importance to impress upon savage minds the sanctity of an oath, by some particular and extraordinary circumstances. They would not have recourse to the black stones upon small or common occasions; and when they had established their faith by this tremendous sanction, inconstancy and treachery were no longer feared.

"Of the chambers or cells belonging to the monks, there are some walls remaining, but nothing approaching to a complete apartment.

"The chapel of the nunnery is now used by the inhabitants as a kind of general cow-house, and the bottom is consequently too miry for examination. Some of the stones which covered the later abbesses have inscriptions, which might yet be read, if the chapel were cleansed. The roof of this, as of all the other buildings, is totally destroyed, not only because timber, when neglected, quickly decays, but because, in an island utterly destitute of wood, it was wanted for use, and was consequently the first plunder of needy rapacity. The chancel of the nuns' chapel is covered with an arch of stone, to which time has done no injury. A small apartment communicating with the choir, on the north side, roofed with stone in like manner, is also entire.

"In one of the churches was a marble altar, which the superstition of the inhabitants has destroyed. Their opinion was, that a fragment of this stone was a defence against shipwrecks, fire, and miscarriages. In one corner of the church, the basin for holy water is yet unbroken.

"South of the chapel, stand the walls of a large room, which was probably the hall or refectory of the nunnery. This apartment is capable of repair. Of the rest of the convent there are only fragments.

"Besides the two principal churches, there are, I think, five chapels yet standing, and three more are remembered. There are also crosses, of which two bear the names of St. John and St. Matthew.

"A large space of ground about these consecrated edifices is covered with grave stones, few of which have any inscription. He that surveys it, attended by an insular antiquary, may be told where the kings of many nations are buried; and if he loves to soothe his imagination with the thoughts which naturally rise in places where the great and the powerful lie mingled with the dust, let him listen in submissive silence; for if he asks any questions, his delight is at an end.

"Iona has long enjoyed, without any very credible attestation, the honor of being reputed the cemetery of the Scottish kings. It is not unlikely that, when the opinion of local sanctity was prevalent, the chieftains of the isles, and perhaps some of the Norwegian or Irish were reposed in this venerable enclosure. But by whom the subterraneous vaults are peopled is now utterly unknown. The graves are very numerous, and some of them undoubtedly contain the remains of men who did not expect to be so soon forgotten.

"Not far from this awful ground may be traced the garden of the monastery. The fish ponds are yet discernible, and the aqueduct which supplied them is still in use.

"There remains a broken building, which is called the bishop's house, I know not by what authority. It was once the residence of a man above the common rank, for it has two stories, and a chimney. There is on the island only one house more that has a chimney. We entered it, and found it wanting neither repair nor inhabitants. But to the farmers who now possess it, the chimney is of no great value; for their fire was made on the floor in the middle of the room; and notwithstanding the dignity of their mansion, they rejoiced, like their neighbors, in the comforts of smoke."

Dr. Johnson represents Iona as remarkably fruitful, and as containing several hundred inhabitants. But its fruitfulness, he adds, "is now its whole prosperity. Its inhabitants are exceedingly gross, and almost entirely neglected. I know not if they are visited by any minister. The island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship, only two inhabitants that can speak English, and not one that can write or read."

From this account of Johnson, we may gather his opinion as to the celebrity of the place, and of the school which formerly existed there. On another page he says, that this "was, to the early ages, *the great school of theology*"—"the *Instructress of the western regions*." Of the ruins which he describes, some things certainly are of comparatively recent date. They were added, after the establishment fell under the power of the Romish bishops.

Dr. Johnson hints at another fact, which is *well attested*, though he seems to have held it somewhat in doubt, viz. that Iona was, for a long period, the ordinary place of sepulture for the surrounding kings. The island was regarded as a sacred place. Its ground was consecrated ground. And kings and nobles were careful to provide, that their dust might be here deposited. Indeed, several monarchs are said to have abdicated their thrones, and retired, in the evening of life, to the cloisters of Iona, that they might here prepare for death, and secure for themselves a place of burial. It is related by the older historians, that forty-eight kings of Scotland, four of Ireland, eight of Norway, and one of France, lie interred on this little island. All the great families in the neighborhood, who could effect for themselves so important an object, were also buried here.

In view of the great and just celebrity of the establishment at Iona, it is matter of wonder that so little should be known and said of it in modern times. Dr. Jamieson, in his "Historical Account of the Ancient Culdees, and of their settlements in Scotland, England, and Ireland," published in Edinburgh in the year 1811, has thrown much light on the subject before us; but aside from him, few modern writers have touched the matter, except in a passing way.

With the catechetical school at Alexandria, every scholar is familiar. But the institution of which we speak was scarcely less celebrated in its day, than that at Alexandria. It may not have produced as distinguished scholars, but it sent out more faithful and laborious ministers. In point of critical learning, it may not have accomplished so much good; but it certainly accomplished far less hurt. While the school at Alexandria exerted, on the whole, a corrupting influence on the church, introducing false principles of interpreting Scripture, and adulterating the simple doctrines of the gospel with the minglings of a proud, pagan philosophy, the school at Iona effectually resisted, for a time, the current of superstition and corruption, which was setting in upon the British islands from the church of Rome.

Unfortunately for Iona, its history has become involved with one of the perplexing religious controversies of the day: I mean that respecting the divine right and apostolical succession of bishops. It is certain that the school at Iona was governed by presbyters. Its principal and his twelve associates were presbyters. To this point, the testimony of Bede and others is express. After the same model, too, all the other regular Culdee establishments seem to have been formed. It is certain that the faculty or senate of Iona ordained and sent

out several bishops, who, with their assistants and successors, were instrumental in converting the Anglo-Saxons, through the northern and central parts of England. It is certain that these Scottish bishops ordained other bishops, and a great many inferior ministers, and that the influence of their ordinations and labors continues in England to the present time.

To all this, the high church Episcopalian replies, that though we have no account of any bishop residing at Iona, and taking part in the ordinations there, still, it is altogether probable there was one, since the distinction between bishops and presbyters universally prevailed in the sixth century, and bishops were found every where else.

But this consideration, says the Presbyterian, is not conclusive, since the *divine right* of bishops, and the *necessity* of an apostolical succession, was not insisted on in the sixth century. This was not a doctrine of the Catholics, till so late as the Council of Trent, and was not advocated by the English bishops, till the times of Bancroft and Laud. It is further urged, on the authority of the Saxon Chronicle, that though there was always a presbyter abbot at Iona, *there was no bishop*.

A question so weighty, and so long and warmly contested, I shall not take upon me here to decide. It will be admitted, perhaps, by all, that through the connection of the presbyter establishment at Iona with the hierarchy of England, the subject of the apostolical succession is considerably embarrassed, and the difficulty of establishing it, to the entire satisfaction of all concerned, is increased.

I have said already, that Iona is a small island, lying on the outer shore of Mull. The channel between the two islands is about half a mile in width, and of difficult navigation, owing to the existence of sunken rocks. Iona is two miles and a half in length, and a little more than a mile in breadth, containing 1,300 Scotch acres. The surface is uneven, rising into hills, the most elevated of which is about 400 feet above the level of the sea. The soil is easy of cultivation, and affords abundant crops of barley and oats. Notwithstanding the lateness of sowing the grain, it is ready for harvest early in August. Adamnarus relates, that barley sown in June, by direction of Columba, was ripe in the beginning of August; which, however, he ascribes to a miracle. He mentions also the abundance of the crop. The pastures of Iona are celebrated in all the vicinity.

A great variety of beautiful minerals are found on the island, among which is a small vein of coal. There are extensive rocks of seinite on the southwest shore, which afford blocks of any dimensions. Of this material almost all the ancient structures were builded.

I conclude by suggesting to American Christians, who are making, or are about to make, the tour of Europe, to be sure to set their feet on the sands of Iona. I scarcely know a place, on the other side of the Atlantic, which to my own mind stands connected with so many pleasing and sacred associations. If it is interesting to visit the Isle of Wight, and stand by the grave of Elizabeth Waldron, it surely cannot be less so, to visit the sacred classic ground of Iona, and survey its ruins, and tread upon the ashes of the illustrious and holy dead who are there entombed.

## THE INSTITUTIONS FOR LITERARY EDUCATION IN DENMARK.

[Furnished by the Rev. JOHN C. BROWN, St. Petersburg.]

### I. *The University of Copenhagen.*

THE desired information will be found for the most part in the accompanying description, (copied from a MS. by Dr. Kirkegaard, written for a German periodical,) and the following remarks may supply what further accuracy may be required.

As the University was established with the express purpose of fitting men to fill the official situations in church and state; the professors are nearly all of them likewise examiners; in addition to the examinations spoken of in the MS. namely, the examinations in arts and in philosophy, (the object of which is to ascertain what knowledge the student brings with him from school, and secondly what progress in general information he has made in his first academical year, both which are held by the members of the philosophical faculty;) these have besides to hold an *examination for office*, for those who desire to be directors or head teachers in the classical schools of the country.

The *theological faculty* holds an examination for office for all those intended for the ministry of the established church. The *juridical*, for all the legal *officials*, (judges) advocates and attorneys.

The *medicinal faculty* examined hitherto only those who, besides the right to practice, wished to be admissible to the more important offices in this profession payed by the state, whilst the other were examined by the *chirurgical academy* spoken of in my MS. ;\* but from the present year, 1838, there is to be but one common examination for all who will practise or seek office as physicians, and this is held by the professors of the faculty and academy in common. As a consequence of the absence of all sound religious tendency in the past generation, as well as their utter disregard of the lessons to be derived from the history of past times, the theological and juridical faculties in particular are devoid of any living connection with and influence upon the intellectual development and moral state of the people. Medicine and the natural sciences are cultivated with more vigor and in a closer connection with real life, and, together with philology, number amongst their teachers the university's most celebrated names: in physics, *Oersted*; astronomy, *Schumacher*; botany, *Scow*; *Brönsted*, celebrated for his travels in Greece, together with Denmark's most celebrated poet, *Oehlenschlager*.

The number of the professors is :

In the Philosophical Faculty, . . . . .	22
"    Juridical, . . . . .	4
"    Theological, . . . . .	4
"    Medical, . . . . .	5
In all, . . . . .	
	35

The number of *students* is about 900.

The number entered yearly on the books is between 150 and 200.

The *estates of the University* amount according to *hartkorn*,<sup>1</sup> † to about one-hundredth of *Denmark Proper*; besides it possesses a capital of 150,000‡ rigsbankdaler, and manages and appropriates to the support of needy students the income of considerable estates, together with the interest of 830,000§ Rbd. granted, the first by different kings, the last by private individuals.<sup>2</sup>

Besides the University library, (see German MS.) there are also in connection with the University, a botanical garden, astronomical observatory, extensive collections in natural history, together with the (hitherto independent) *chirurgical academy*, with four professors, two tutors, and about 200 students, which from the present year may be considered as in a certain respect an appendix to it.<sup>3</sup> 4

## II. *Soro Academy.*

This establishment owes its origin to a Cistercian cloister, founded by the celebrated Archbishop Absalon's family, and enlarged by himself, (1151-61.)

After the introduction of the Reformation, (1536) the monks for the time being were permitted to remain there till their death, after which the property devolved to the crown, and continued from 1536 to be appropriated to the

\* The accompanying German MS.  
† About £15,000.

‡ The figures 1, 2, 3, 4, refer to notes at the end of the article.  
§ About £83,000.

support of a classical school. To this the celebrated king Christian the 4th, (James I., Christian's brother in law,) annexed from the year 1623 an *academy* where the young nobility might receive an education answering to their station, and the powerful influence on the concerns of the kingdom to which it at that time gave them access.

The establishment was supplied by the king with considerable grants of the secularized property of the cloisters, while his mother also aided it with money, and it had for a short time many pupils, notwithstanding it seems that the king's design of diminishing the disposition of the nobles to seek their education in foreign lands, and France in particular, was not fully realized. Under his successor, Frederick III., however, the habit began to be less frequent, and as the greatest part of the country during an unfortunate war with Sweden, had long been in the power of the enemy, the institution was necessarily broken up (1665) from want of funds.

The academy indeed was again established in the year 1747 by king Frederick V., and enriched by the celebrated writer, Ludo. Holberg, who bestowed upon it his estates and a considerable capital; but an academy for the Danish nobility, at a time when it was devoid of all influence, and destitute of any internal vigor or strength, was an untimely abortion and could not thrive.

In vain an attempt was made to help it forward, and follow the spirit of the times by opening it from 1782 to the people at large; it was less and less frequented, and towards the end of the century came to a complete stand.

At last the buildings and library were destroyed by fire in 1813. Meanwhile it ought to be mentioned that some of the professors of the academy in this period did important service to the national literature, which was neglected in Copenhagen, through the rage for what was foreign, and in this respect they were worthy followers of Holberg, with whom our literature, at least its prosaic, proper and independent development may be said to begin.

The property of the academy, which (consisting in part of legacies) could not be diverted to any other channel, was at the same time so great, (compared with that of the Copenhagen University, being as 4 to 3,) that exertions were soon made to reestablish it. It now, (since the year 1822,) consists of a philosophical faculty, combined with one of the best classical schools in the kingdom, where students on leaving school, and before proceeding to the metropolitan University to be educated for a particular profession, acquire a more general literary education, which is by no means as much confined to the classics as the parallel course in Copenhagen, but pays much more regard to modern languages and literature, *English* in particular.

The academy has at the present time twelve professors, and some teachers in music, arithmetic, gymnastics, &c. but the number of the pupils, (exclusive of course of the school, which is numerously attended,) has not as yet exceeded twenty, and it will scarcely succeed in conferring any considerable benefit on the country without a total reform of its present system, which is an unfortunate attempt at combining the traditional scholastic education with the more modern European system.

The library and collections are as yet of no considerable extent, though perfectly adequate to the more immediate design of the institution.

III. Of public classical, or so called Latin schools, which are much of the same kind as what we call *gymnasia* in Germany, and which on the whole are in good condition, there are in the islands of the kingdom twelve, and in Jutland seven; there are in addition to these, especially in the metropolis, various private establishments of the same kind, very numerously attended.

IV. It may be further remarked, that *Iceland* has a *Latin* school in *Bessestad*, which is connected with a theological seminary where a part of the clergy of the island are educated, while the rest, as well as those who design themselves for the *legal* and *medical* professions, proceed from schools in the island direct to the University in Copenhagen, where they are particularly favored in respect of public support.

This establishment has a theological professor, and three other tutors.

Amongst the other institutions for acquiring a higher order of attainments in a line of study not strictly classical, we may mention,

1. The *Polytechnic Institution*, established 1829, with six professors and three tutors, where by means of instructions in mathematics, physics, chemistry, technology, &c. as well as by all kinds of practical exercises, an attempt is made to afford the people a comprehensive education in arts and industry, which may fit them to establish or superintend all kinds of manufactories.

2. The *Academy for the Fine Arts* in Copenhagen, instituted 1754, by king Frederick V. This operates as a society for the encouragement of arts; for instance, by a yearly exhibition of the works of members and others, which are judged of any worth, (as specimens of their respective arts, &c.) and likewise as a school for the arts.

In addition to six of the *ordinary members* of the academy, the establishment has *four other professors*, (in anatomy, perspective, mathematics, mythology and the history of the arts,) and besides, eleven tutors, particularly in drawing. Amongst the most celebrated of its pupils we may mention *Juul, Abildsgaard, and Thorvaldsen*, at present the first sculptor in Europe.

The academy has likewise by its drawing school, which is attended by about 500 pupils, contributed towards spreading amongst mechanics an improved taste, and an accuracy in the finish of their works.

The resources of the academy are small, and its income consists chiefly of a sum paid yearly out of the state purse.

It possesses a collection of antiques in plaster of Paris, as well as some paintings. The king has permitted it to be kept in one of his palaces.

3. "*Real*" Schools.\* Of these there are but few, and those *private*; the government has lately given orders for the establishment of two public ones.

4. For the education of officers, there are two military schools; the *Land Cadet Academy*, and the *Sea Cadet Academy*, from which the pupils pass directly into the army or navy as officers; and the *Military High School*, in which individuals from among the younger officers, who have distinguished themselves by their diligence and ability, acquire a higher cultivation with a view to their special destination, to serve hereafter on the general's staff.

#### REMARKS.

<sup>1</sup> *Hartkorn* is a mode of measurement, in which the consideration of the quality of the land is combined with that of the quantity. According to this all landed property in Denmark Proper is valued. The word *hartkorn* signifies clean or winnowed corn, the land being estimated according to the quantity of clean corn which, in proportion to the quality of the land, it should have to pay in tax to the king.

<sup>2</sup> As the University has such considerable funds, it has, in place of the University buildings, which were for the most part burnt down by the bombardment of 1807, erected a new one at its own expense, (about 180,000 Rbd.) which was formally opened in 1836, and is an ornament to the city.

<sup>3</sup> It is without doubt something quite peculiar to the Copenhagen University, and at the same time characteristic of the feeling prevailing between the government and the students, that these not only in 1801 and 1807 as a special corps, carried arms in the defence of the metropolis, but also since that time continue as a corps, (the king's own select corps,) and yearly exercise themselves in arms.

<sup>4</sup> The academy got in the year 1827, a beautiful new building, in which there are not only apartments for instruction and for public occasions, but also for the household establishment, where nearly all the pupils of the school, (which is not the case in any of the other schools of the country,) are likewise pensioners, lodged, supported, &c. The professors also have, nearly all of them, official apartments either in the academy itself, or in places appointed for that purpose, and houses belonging to the establishment.

\* By "*Real*" Schools, are meant those which are designed for young men, who, without being specifically *literary characters*, should in general society stand on the same footing with these in respect of general esteem and information, only that this information shall be of a modern and European character, (i. e. modern languages, the natural sciences, &c.) It is requested that these may not be confounded with the ordinary schools for the people at large, of which there are so many that *every child in the country* that attends no higher establishment, receives in them the necessary instruction in religion, reading, writing, arithmetic, &c.

The books referring to the foregoing subjects are:—"Nyerups Skildring af Danmarks ældre og nyere Tilstand," Description of the Ancient and Modern state of Denmark; "Thaarups det danske Monarkies Statistik, &c." Statistics of the Danish Monarchy.

Nothing at all is here said of the Duchies of Holstein, Lauenburg, and Sleswick, as the two first are parts of Germany which have only a common king with Denmark. The last, though Danish, yet in respect of language, cultivation, and educational establishments, more resembles Holstein.

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### A HISTORICAL SKETCH OF THE COLLEGE OF CHARLESTON, SOUTH CAROLINA.

In the year 1785, three colleges were constituted by the legislature on the same day, and by a single charter, common to them all. One of these was by the charter located at Charleston, with a view to accommodate the sea coast of the State; another at Winnsborough, near the centre, and the third at Cambridge, in the northwestern part.

In 1791, a new charter was granted for the *College of Charleston*, in consequence, (as its preamble recites,) of "many inconveniences having arisen in carrying into execution the act of 1785, both as to the time of election of officers from among the trustees of Charleston College, and as to the other stated times and places of meeting of the trustees of the said college." The preamble, also, recites, "that by blending the regulations for the said three colleges into one act, doubts had arisen in many instances, as to the construction of the same."

The original endowment of the college by the legislature was very considerable, consisting of 8½ acres of land, (streets deducted,) and known by the name of "free school land." It was situated in Charleston, and was comprised between Boundary, St. Philip, Coming and George streets. The present college square was one-fourth part of the tract. We shall see in the progress of this sketch, what became of the other three-fourths.

Besides this large and valuable endowment in land, the early records of the trustees are filled with notices of legacies and donations made for its use by the pious and the liberal, amounting to many thousands of pounds. The liberality of the citizens even *anticipated* the action of the legislature; for as early as 1776, John McKenzie, Esq. bequeathed a thousand pounds, and his valuable library of 1,200 volumes, in the language of his will, "to a college to be established at Charlestown." By the will of John Price, dated 28th August, 1772, a college *to be established in Charleston*, was prospectively made his residuary legatee. It appears that this legacy amounted to nearly £1,000 sterling, at the sale of his estate. Again, Benjamin Smith, in his will dated 25th July, 1770, gave £500 sterling to a college to be established in Charleston. Mrs. Brewton gave by her will £1,000 sterling "to a college to be established in the province, in case of the death of all her children under age and without issue." Samuel Wainwright gave by his will, £2,000, currency money, towards endowing a college or academy in South Carolina,—provided such seminary should be established within three years after his decease—otherwise to go to the South Carolina Society." His will was dated on the 8th of February, 1780. Mary Ellis by will dated 15th August, 1780, gave £5,000 "current money, for the use of one or more seminaries of learning established or to be established in South Carolina, to be disposed of in such way and manner, as might by her executors be thought most fit and conducive towards promoting said seminary or seminaries." These legacies and donations do credit to the spirit of the people of South Carolina in early times, and make it manifest, that if literary institutions have not flourished there, it has not been owing to any unwillingness on the part of the people to sustain and cherish them. At an early period of the history of the college, Mr. Belcher Noyes made it a considerable donation of valuable books, but the exact time of his doing this is unknown to us.

Among the original trustees of the college were, Charles Pinckney, John Rutledge, David Ramsey, Charles Cotesworth Pinckney, Thomas Hayward, Jr., Edward Rutledge, and Thomas Pinckney,—names not unknown in the history of their country. It will be convenient to review its history according to the order in which its principal officers have succeeded each other.

Very little if any thing seems to have been done in the way of instruction between 1785 and 1789, in which last year, on the 14th of March, the Rev. Robert Smith, afterwards Bishop of the Diocese of South Carolina, was elected the Principal. The college building consisted of a very long, narrow and low brick range which was originally erected and used for soldiers' barracks during the Revolution, and the college commenced operations by Dr. Smith's transferring his private academy to it, consisting of about sixty pupils. The number of pupils increased, and during the greater part of Dr. Smith's time, they seem to have been from one hundred to one hundred and thirty in number. Dr. Smith took no part in the instruction himself, but provided the teachers and attended to the general concerns of the institution. In obtaining good instructors, he took great pains. "He did not consider himself qualified to take any part in the classical instruction."

The chief assistant instructors during Dr. Smith's administration were, William Wigglesworth, Patrick Coffee, William Mason, Richard Smith, the Rev. Felix O. Gallagher, Rev. Thomas Frost, John Callahan, Nathaniel Bowen, Rev. Dr. Mills,—also Messrs. Duff, Forest, Hickey and Johnson, whose Christian names we have no means of ascertaining. Most of these gentlemen are stated to have been able and faithful teachers. "Mr. Wigglesworth was the head master of the grammar school. He was a good teacher, and in the course of a year or two, became, by experience, capable of conducting successfully, and with approved ability, the highest classes, through such authors as were then read. He was a native of Yorkshire, but not a graduate of either of the English universities." "Mr. Coffee was a good Latin scholar, and was something of a mechanic, and constructed a model of Cæsar's bridge across the Rhine." "He was," says another, "an excellent drill grammar school teacher, patient, laborious, exact, he went his daily course of duty, indefatigably and with an undeviating fidelity to a well instituted system somewhat peculiar to himself. I have never known a better teacher of Cæsar, and few better of Virgil." "Mr. Coffee died in the service of the institution." "Mr. Mason was the master of the English school, and was called Professor of Rhetoric and Belles Letters." "Mr. Hickey was an Irishman, and was the Professor of Mathematics." "Mr. Mason left the college in 1793, to become editor of the City Gazette." "Mr. Duff was a Scotchman of sound scholarship,—excellent chiefly in Greek, of which he was considered a first rate teacher."

The most distinguished, however, of the teachers above mentioned, was Dr. Gallagher. "He was," says Judge Richardson, "a man of genius and of taste, a scholar and a gentleman. I owe him whatever I have of classical regard, and whatever of English composition, or logical precision. I believe he *introduced* into the college, logic and natural philosophy, and some taste for belles lettres."

The course of studies comprised the elementary Latin and Greek classics, including Livy and Homer, and occasionally Longinus. The elements of mathematics were taught, logic and something of geography. Astronomy was taught by Dr. Gallagher, to some extent. So much of mathematics was taught as to include "six books of Euclid, Surveying and Navigation." Natural Philosophy and English composition, and also declamation were taught. In point of standing, the college was at this time the most respectable and useful institution in the State. It was the only seminary that afforded even the outlines of a collegiate education. Still it was not much more than a grammar school, and Dr. Smith educated both his own sons at the northern colleges; the one at Harvard, and the other at Yale College.

Only six young men received the degree of Bachelor of Arts during the administration of Dr. Smith. These were Nathaniel Bowen, the late Bishop of the Diocese of South Carolina, John Callahan, Samuel Thomas, Isaac

M'Pherson, William Heyward, and John Lewis Gervais. Of these gentlemen, and of the degree to which they were admitted, one of their number writes thus. "The thing was absurd. Callahan had pretty good pretensions. He, too, was of suitable age, being fully seventeen, if not eighteen. Thomas was the next in fitness both as to age and qualification. In the languages, they were both excellent, although the highest authors read had been Homer and Livy,—except that Callahan had read a good part of Longinus. M'Pherson was a very good scholar, but too young and too little read in any thing. Heyward and Bowen were of about the same age, the oldest not more than fifteen." "This commencement was held in 1794, and the six graduates composed the *highest class of the college*," although there were no regular college classes.

Some reminiscences respecting these graduates have been obtained. "Callahan studied divinity, and took orders in Connecticut, after having served in Charleston College as a tutor for a year or two; and in 1799, was elected, when not yet in priests' orders, Rector of St. Mark's church in the Bowery, New York. He was an admired young preacher, and a man of excellent intellect. Judgment was his distinguishing talent." While on a visit to his mother and relatives in Charleston this same year (1799) "he was killed by being thrown from a gig in King Street." "Thomas studied medicine in Edinburgh, and became, in point of qualifications, a respectable practitioner" in Charleston. "M'Pherson died of consumption in 1800, after having studied law at Philadelphia. He was a very estimable youth, and had his life been prolonged, he would have been a learned man, and, I believe, singularly pure and upright. Religion had taken an early and powerful hold of his affections." "Heyward is the present most respectable, well informed, sensible and amiable, William Heyward, Senior, of St. Luke's Parish." "Gervais was a youth of very excellent talents, and was generally esteemed for his amiable qualities and his diligence in study." "At commencement, he was much admired for his chaste and graceful elocution. He died the summer following greatly regretted."

Among the pupils who were at the college during the time of Dr. Smith, and who have since acquired distinction, were, Joseph Alston, "who became distinguished as a political leader, and Governor of the State, (South Carolina,) at the time of the war of 1812." The present Thomas Bennett was a favorite and distinguished pupil of Mason's. Also, Judge Daniel E. Huger; Dr. Palmer, late minister of the Circular church in Charleston; Judge John S. Richardson, Dr. Joseph Johnson, Joseph Duncan, William Lowndes, and some others. Judge Richardson writes thus:—"Lowndes and Duncan were of the first order of human intellect. Duncan had, in a high degree, the *vivida vis animi*. He was alert, fervid, studious, tasteful and eloquent. Lowndes was comprehensive, deep, clear and exact. Dr. Gallagher used to say, he could not feed him with learning fast enough for his ready conception of whatever was presented to his understanding. His talents and morals were alike well balanced. It was easy to see that he was great; you might as easily call him good." Thus was verified the saying,—"the boy is father of the man." "Judge Richardson," says a contemporary, "was distinguished, while at the college, by his assiduity, and his amiable, discreet and wise conduct."

Of Dr. Smith, a pupil writes,—"He presided with great dignity and address, and had more power over boys, than any one in a similar capacity, whom I have ever known, although never severe nor morose." Another pupil writes of him,—"The Bishop was a good regulator and disciplinarian; his energy and funds constituted the entire cement of the institution, and Dr. Gallagher's talents and learning gave it the practical characteristics of a college about 1794." Still another says,—"A Latin prayer was read at the opening of the school every morning, and an English one at its close in the evening, (or vice versa, I am not certain which,) by the students of the highest class, I think in rotation." He continues,—"The moral habits of many of the students were considerably depraved; of some of them shockingly so."

The original landed endowment of the college, and legacies to the amount of many thousands of dollars, were mentioned in the early part of this sketch.

A college building, too, (the soldiers' barracks before mentioned,) was ready furnished to the hands of the trustees, except that it wanted repairs and alterations. And yet, it appears, that, at the close of Bishop Smith's administration, the trustees had managed not only to sink all those legacies, but to burthen the institution with a heavy debt, which weighed it down during many years, and was eventually paid by the sale of nearly all the college lands.

The debt arose in various ways. Some of the legacies were lost by neglect. Bishop Smith's salary was permitted to remain unpaid year after year. Few or no debts were paid, and the interest on them was permitted to accumulate. Many debts due to the college, were never collected, and more lost through sheer inattention and neglect.

It is not known to us how large the debt was at the end of Bishop Smith's administration, but facts in our possession pertaining to the payment of the debt show, that it was very large. The college land, (exclusive of the present college square and the two intersecting streets,) having been divided into thirty lots, thirteen of these were sold at auction in August, 1803, and the net proceeds of the sale were \$8,869 23. In March, 1806, eight more lots were sold and brought \$5,467. The aggregate of these sums is \$14,336 23.

Bishop Smith's debt, however, must have amounted to much more than this sum; for a suit against the college was commenced in January, 1812, by his executors, and judgment was entered thereon, in June, 1814, for \$15,593 89, exclusive of costs. Still this judgment does not appear to have satisfied the debt; for a suit in equity was afterwards instituted against the college by the heirs of Bishop Smith, and a decree was given in their favor, but the precise sum decreed to them, is not known to us.

The leading results of Bishop Smith's administration of the affairs of the college may be summed up thus:—1. He took no part in the instruction, though a competent salary was paid him. 2. Six youth were graduated under his superintendence. 3. A considerable number of boys were educated in a greater or less degree under his general oversight. 4. For such services as he rendered to the college, an enormous debt was incurred, the payment of which swallowed up nearly the entire property (land and legacies) of the institution.

Bishop Smith resigned in 1797, and on the 25th of September of the same year, Thomas Bee, Esq. was elected. This gentleman had been educated at the University of Oxford in England, and his literary reputation was, at that time, of a very high order, in his native State. It may be well to permit him to speak for himself of his views, of the success of his administration, and of the college generally. He says in a letter of the 10th of April, 1833, "When I was sent to England, the Charleston College did not exist, but I found it incorporated at my return, and I was elected a trustee, sometime afterwards. Dr. Smith resigned the principalship, which I accepted, merely as a *locum tenens*, for the purpose of obtaining from Eton, some person capable of presiding over a *grammar school*. After much trouble and disappointment, I succeeded in procuring Mr. Woodbridge, who was a good scholar, and who was to be followed by his brother-in-law a much better; but as the yellow fever put an end to Woodbridge at the end of the first year, the brother very wisely determined to remain in England." — "I then resigned, and Dr. Buist a Scotchman was appointed. Dr. Gallagher, who lectured admirably in mathematics, logic and natural philosophy, was calculated to make proficients in all those branches of education, if he had been concerned with *young men*, instead of *boys*; as it was, he confessed to me, that, at the public examinations, he considered his pupils as mere *parrots*, incapable of comprehending the *rationale* of any thing he taught." This is every thing which we have been able to obtain respecting Mr. Bee's connection with the college.

The Rev. George Buist, D. D., was elected principal of the college, on the 28th of October, 1805. As in the case of Bishop Smith, he transferred his large grammar school, which he had kept for years, to the college building, and commenced operations. There seems to have been generally during his administration, nearly or quite a hundred boys organized into the different classes of a grammar school, and if not immediately, there was soon after formed a fresh-

men class, to which the principal gave his personal attention chiefly. Dr. Buist, however, was the pastor of the First Presbyterian church in Charleston, and consequently could give but a part of his attention to the college.

A gentleman who became a member of the college in January, 1807, writes thus:—"Dr. Buist was assisted by a Mr. O'Donovan, an Irishman, Rev. Mr. Adams of Scotland, Mr. Hedley, (an English Episcopal minister, I believe,) Mr. Raphael Bell, a native educated by himself, who was afterwards licensed to preach by the Charleston Presbytery, (a branch of the regular Scotch Kirk, now extinct,) Count Ryan, an Irish writing master, Mons. Assalit, a very respectable French teacher. Mr. Mitchell King came into the school as an usher, while I was studying the elements of Latin. Of Messrs. O'Donovan and Hedley I could form no opinion. Bell was a rigid and pretty complete drill officer, so far as concerned reciting what we had to commit to memory." "Dr. Buist had and exercised the power of turning away his assistants at short notice." "The standing of teachers in society at that time, (with the exception of a few distinguished clergymen, like Bishop Smith and Dr. Buist,) was exceedingly low, and teachers were looked upon as mere drudges and hirelings; often indeed the boys or their grown brothers or other friends would take personal vengeance on them for the discipline inflicted in school. This arose in part from the fact, that most of them were foreign adventurers, whose lives commanded no respect. They were often sots, and sometimes grossly licentious, to the knowledge of the boys. The boys were of course formed to the same character; you would scarce believe what I could tell you on this point."

There were no graduates during Dr. Buist's administration, nor did any class rise higher than to a sophomore standing. The present Joshua W. Toomer and William Lance, Esquires, were members of the only sophomore class which he taught. The institution was substantially a grammar school. The gentleman above quoted, writes of the course of studies thus:—"We went through the ordinary classics, beginning with Corderius, Nepos; Phœdrus and Erasmus followed, then Cæsar, Ovid, &c. The Testament was the first Greek book. Much time was spent in committing grammars to memory; two Latin ones were used by each boy—the little manual of Ruddiman, and the large grammar written exclusively in Latin, from which last, rules for gender, declension, &c. were rigidly required of every boy in parsing, after the first year. The moral sentences, at the end of the little grammar, were construed and parsed and memorized by the beginners. Corporal punishment was severely inflicted by all the instructors."

We have before us the plan of studies drawn up for the college by Dr. Buist. It divides those who might wish to enter the institution into two classes,—the first consisting "of those who intend to enter the grammar school, and to receive a complete education in all the branches of literature or science commonly taught in colleges." The second class was to consist of those who [might] wish to receive only an English education, or, at most, to learn the French or other modern languages, and to study those practical branches of knowledge, which are calculated to prepare those for business, or for the army or the navy." The studies of the first class were to occupy eleven years, and those of the second class nine years. The first class were to study, besides the most difficult Latin and Greek classics, "French and other modern languages," and the highest branches of the pure mathematics, "surveying, navigation, gunnery, natural philosophy, including astronomy, optics, magnetism, electricity, pneumatics, hydrostatics, mechanics, natural history, moral philosophy, including logic and metaphysics, ethics, jurisprudence, politics, political economy, civil history, rhetoric and belles lettres, &c. &c." At the end of this plan, Dr. Buist says, "Nothing more is wanted for carrying it into full effect, than a correction of the public sentiment on the subject of education." As the college was not in a condition to give any salary to any of its teachers, the "plan" claims for Dr. Buist the choice and superintendence of the subordinate teachers, and the use and profits of the houses and buildings belonging to it, &c. The documents from which we compile this sketch, do not show the exact time of Dr. Buist's death, but it seems to have occurred in 1809.

Among those who had the temporary management of the college, after Dr. Buist's death, the Rev. Mr. Malcomson, an Irish clergyman, Dr. Ratton from New York, (both of whom died while in office,) Mr. Mitchell King, Mr. Abiel Bolles, Mr. Wood Turman, Mr. Anderson of Tennessee, who was afterwards the pastor of a Presbyterian church in Virginia, are mentioned. No one of these, however, seems to have been elected principal. Of Mr. Anderson, a most respectable pupil writes thus, "He was himself so far untaught in the branches he pretended to teach, that his Greek classes were ready to recite, before he was prepared to hear them. Some of us could have taught him, I verily believe; for, in addition to the lessons he found it so hard to prepare in time, we had leisure to read (for our own gratification) privately, several pages daily in some Greek author not required of us."

Of the general condition of things from 1807 to 1811, the time during which he was a pupil, the same gentleman writes thus,—"The whole [college] was a dreadful nuisance to the neighborhood. It was a cage of every unclean bird. I look back with horror to my boyish days spent there,—except the short time I enjoyed under Mr. King's immediate instruction, and even that had many drawbacks. The teachers paid no regard whatever to the morals of the boys. I have there seen a boy receive a blow from an usher, from the effects of which he died. I have seen a boy throw a stone at a passenger [a passer by] which produced her death in half an hour."

After the year 1811, to which we have now traced its history, the college seems to have been almost in a derelict state during many years. "At one time, a Lancastrian school was kept in the building." At length, the trustees ceased to attempt to keep up a school of any kind, and the buildings, or the greater part of them, were hired out to tenants. Mr. Hurlbut and Mr. Bolles kept their flourishing schools within the buildings, on this footing, during some years, and without any dependence whatever on the trustees, or any assistance or patronage from them. Its charter contained a provision, that it should be forfeited neither for misuses nor for non-uses, and to this it was most probably owing, that its very name did not perish, and that the remains of its property had not been resumed by the State.

The first movement towards a revival of the institution, seems to have proceeded from the Rt. Rev. Dr. Bowen, the late Bishop of the Diocese of South Carolina, sometime in the year 1822. Still no active measures seem to have been taken towards effecting the object, until sometime in the next year, 1823. As it had been put in operation, *at first*, by Bishop Smith's bringing his private academy into its building, and had once been revived by Dr. Buist's doing the same thing, a similar plan was now naturally thought of. To this end, a negotiation was entered into during the latter part of the year 1823, between the trustees and the Rev. John Dickson, the Rev. Mr. Gilbert and William E. Bailey, Esq.; each of whom had a flourishing private school or academy in the city. The result of this negotiation was, an agreement that those gentlemen should transfer their schools to the college buildings, and commence operations on the first of January, 1824. To inspire confidence in the plan, Dr. Bowen was elected the principal on the 23d of December, 1823; with the understanding, that he was to give his advice and aid in organizing the institution, but that he was to take no active part in the instruction, and was to be only a *locum tenens*, until a competent head of the institution could be obtained.

Accordingly an overture was made to accept the office, to the Rev. Jasper Adams, then professor of mathematics and natural philosophy in Brown University, Providence, R. I. It was represented to this gentleman, (December 12th, 1823,) "that there was a college in Charleston, which had been incorporated during many years, and that the board of trustees had always consisted of a portion of the most respectable inhabitants of the city." It was further stated in the same communication,—"its endowment from the State, however, was small; and by bad management has become reduced to nothing." [This admission amply sustains, what we have said above of its mismanagement.] "We have hopes of reviving the institution. The legislature have just passed an act in our favor," [from which, however, no benefit ever came,]

"which will do us some good. A spirit is excited in the community, which will do more. And we have encouragement to think," continues the writer, "we may set up, at least, a respectable grammar school, something upon the plan of Eton or Westminster. The place of principal may be made respectable. Now let me ask you, will you take the office of principal of the Charleston College, with the salary *guaranteed* for three or four years, by the trustees in their corporate capacity of \$2,500 a year?"

Several circumstances inclined Professor Adams to listen to a proposal to remove to Charleston. The pecuniary encouragement was considerable. His health generally slender, had, of late years, suffered under the rigor of a northern climate, and seemed likely to be benefited by a residence in the southern States.

According to the arrangements previously made, the college was re-opened on the 1st of January, 1824, under the auspices of Dr. Bowen as principal, with the Rev. John Dickson, Rev. Mr. Gilbert, and William E. Bailey, Esq. as professors, who brought their schools with them, into the college buildings. The number of boys thus brought together by these gentlemen, seems to have been considerably over a hundred. The officers were men of excellent ability and reputation, possessed already of a good share of the confidence of the public, and adapted to conciliate still more favor for the newly revived, but feeble institution. Two or three tutors were employed to aid them in their labors.

About the time when the revival of the college was first agitated, an opportunity was presented to the trustees of building it up, which ought to have been promptly and gladly embraced. A number of the most enterprising young physicians in Charleston, had determined on making an effort to establish a medical school, and made application to the trustees of the College of Charleston, to engraft their institution on its charter. The charter was broad enough to admit of this engraftment, and no reason of any weight was offered against the plan. Yet, in a spirit little short of infatuation, this application was rejected, and this most advantageous opportunity of advancing the interests of the college, was lost to it forever. The projectors of the medical school were successful in obtaining a separate charter, and the institution which they founded, and which might have been a *department* of the College of Charleston, if the trustees had acted with ordinary foresight, is now the flourishing Medical College of the State of South Carolina.

On the 13th of October, 1824, Professor Adams was elected principal of the college, to enter on the duties of the office on the 1st of the coming January, (1825); at which time, Dr. Bowen, according to his own wishes, was to retire. Mr. Adams had arrived in Charleston in May, but had retired from the city early in the season, in consequence of the appearance of yellow fever, and had passed the summer on Sullivan's Island.

In case Mr. Adams had been willing to satisfy himself with a respectable grammar school, the field of his labors was prepared to his hands; but it was manifest, that if he aimed at any thing higher, there were many difficulties to be overcome. The college was without funds, without suitable buildings, without reputation and without prospects. The largest and best part of the buildings, such as they were, were rented under a lease which had several years longer to run. As to reputation, the institution not only had none with which to begin, but its ill reputation which had come down from former times, darkened its prospects of rising to respectability, which it might otherwise have had. "Such was the public feeling against it," says a most respectable neighbor whose letter is before us, "from former associations, that the neighbors shuddered at having it recommenced in 1824." Nearly all the trustees were opposed to any thing more than a grammar school. This opposition sprung in part from the belief, that any thing more was impracticable, and in part from an apprehension, that if successful, it would interfere with the *State college* at Columbia. When it was afterwards concluded to attempt a college, (in the proper sense of that term,) several of the most influential of the trustees actually resigned from dissatisfaction with the measure. A large majority of the citizens were of the same way of thinking with the majority of the trustees. The extensive influence of the *State college*,—its trustees, faculty, graduates, students and

friends, was, as a matter of course, arrayed against any attempt of this kind. Even one of the three professors of the Charleston College, doubted, in the outset, the expediency of attempting any thing more than a grammar school. Moreover, in such an attempt, *an engraftment was to be made upon an old and decayed stock*,—a consideration calculated to cool courage and damp confidence in the success of the undertaking. Finally, ridicule of the plan was resorted to, in aid of argument, prejudice and alarm.

Beset thus as his path was with discouragements, Mr. Adams did not permit himself to hesitate in respect to his course, but set himself vigorously and immediately to remove the difficulties that were in the way. This constituted much of his business during the summer of 1824. He availed himself of every opportunity to converse with the trustees and other men of influence in the community, and published several articles in the newspapers advocating the importance of a well regulated college, to the best interests of the city. His endeavors seem to have had some effect; for, in October, the board determined by resolution, that a course of *collegiate studies* should be instituted. This was something;—still, it, in truth, amounted to no more, under the circumstances, than giving permission to the faculty *to try the experiment at their own risk*, whether a respectable college could be sustained in the city. The trustees were drawn into the measure, by the urgent and oft repeated solicitations of the faculty.

Mr. Adams and the professors had now obtained *permission*,—it could scarcely be called *encouragement*,—to institute and carry into effect a course of *collegiate studies*, and the next year, (1825,) was commenced with the vigorous prosecution of this object. The institution was kept under mild, yet reasonably strict discipline, there was perfect harmony of sentiment and action in the faculty,—each was attentive and zealous in the discharge of his duty, the college began to attract the favorable regard of the citizens, and seemed to be gradually making its way to their confidence. Still, it was perfectly manifest to every one who reflected on the subject, that all exertions, however great, must eventually fail of success,—that the institution could never rise to a respectable standing, with no “local habitation” but a mass of ruinous, ill-looking, and inconvenient buildings.

The conviction of Mr. Adams, from the outset, had been, that success was not to be expected without a new and handsome edifice; and in this opinion, all his associates, the professors, fully concurred. Early, therefore, in the year 1825, he began to propose the erection of a new building to the trustees, and other influential individuals, as he met with them incidentally, or as opportunity was otherwise presented. For a considerable time, the suggestion seemed to meet with favor from no one. No one saw any way in which it could be accomplished, and if it were possible to accomplish it, it was, (it was said,) unnecessary. “All the great schools in England, such as Eton and Westminster, were kept in old abbeys, which were not as good as the college buildings,—in truth, they were good enough.” This was the style, and in substance the language, in which Mr. Adams and the professors were replied to, when they mentioned the subject to the trustees. One of the trustees said to Mr. Adams, “Why, sir, in this country no man ever thinks of building up his own house, until it is ready to fall on his own head, much less will the trustees think of building a new college.” Still, the faculty were not discouraged. United as they were among themselves, they determined on perseverance, and persisted, in the hope of ultimate success. The late William Washington was the first man who was convinced of the practicability and expediency of erecting a new building.

The most obvious plan promising success, was a subscription on the part of the citizens; but to this, the trustees, and especially the standing committee, by whom most of the business of the board was done, were generally opposed. Still the faculty persevered. At one time, they made the trustees the offer of *taking upon themselves the entire pecuniary responsibility*, in case they might be permitted to erect the building on the college premises. This was declined, or rather the *go-by* was given to it. At length, after much and urgent solicitation, a reluctant consent was given *to try the experiment* of a subscription among the citizens, manifestly with the expectation, if not with the hope, that it would

prove unsuccessful. Several members affirmed, that the citizens would not subscribe a dollar. A cold and reluctant consent to try the experiment of a subscription, then, was the second reward with which the perseverance of the faculty was crowned.

The subscription was well received by the citizens. Mr. Adams and the professors, each subscribed a liberal sum, and then asked the aid of others, in behalf of the enterprise. A part of the trustees, also, did something in aid of the object, both in the way of subscribing themselves, and of applying to others, when they saw that the enterprise was likely to succeed without their aid. During many months, Mr. Adams was in the habit of hearing four or five recitations a day, besides superintending the general concerns of the college, and when all these were finished, of mounting his horse, and soliciting subscriptions. He himself procured a subscription of about \$7,000.

By the summer of 1826, the entire sum subscribed had risen to about \$9,000, and the faculty laid the subject of commencing the edifice, on the basis of the subscriptions, before the standing committee. Two of the members took the ground that the subscriptions would never be paid, as they had done at the outset of the undertaking, that the citizens would never subscribe to the object. A majority, (three,) however, of the committee being of the opinion, that as the subscribers were among the most wealthy and honorable of the citizens, they might be relied on to perform in good faith the obligations into which they had voluntarily and patriotically entered for the benefit of education, (no great stretch of confidence, one would suppose,) agreed, after a long and warm discussion, to recommend the erection of a new edifice, to the trustees, on the basis of the subscriptions which had been obtained, and which, it was believed, might be increased.

When the subject was brought before the trustees for their concurrence and sanction, there was considerable further discussion, and a vehement opposition on the part of those who had opposed the measure of building in the committee. One of them declared, that the measure, if carried, would ruin the college, and when the question was finally taken, though left alone in his opposition, he pronounced his negative (no) in a tone of the utmost vehemence, if not of passion. About this time, the Rev. Mr. Adams, having been elected the president of the College of Geneva, in the State of New York, resigned, (16th of October, 1826,) and removed to Geneva. He seems to have considered the condition and prospects of the College of Charleston too discouraging, to justify any further connection with it.

In accepting Mr. Adams's resignation, the following resolutions were adopted by the trustees, having been offered by John Gadsdon, Esq.

"Resolved, as the unanimous sentiment of this board, That the Rev. Mr. Adams, in the office of principal of the Charleston College, has rendered highly important services to the institution, and to the community; having in the patient and industrious discharge of its arduous duties, uniformly exhibited eminent qualities, in every respect, for the superintendence and instruction of youth.

"Resolved, That the trustees regard with pain and sorrow, the resignation of Mr. Adams, (as occasioned by circumstances with respect to which they can exercise no adequate control,) and in accepting it, assure him of the sense they entertain of his perfect claim upon their respectful consideration."

At the resignation of Mr. Adams, all idea of erecting a new college edifice seems to have been abandoned, and was only revived with the prospect of that gentleman's return to fill his former office. At any rate, the enterprise slept quietly during more than a year. At page 85, the records of the trustees run thus:—"At a special meeting of the trustees, 3d October, 1827, the president, (Col. Drayton,) stated that the meeting had been called to take into consideration the expediency of inviting the Rev. Mr. Adams to return to Charleston, and resume the office of principal of the college. The subject having been discussed and duly considered, it was resolved, that it is expedient to invite the Rev. Mr. Adams to return to the College of Charleston."

"Resolved, That a committee be appointed to take into consideration the letter in relation to Mr. Adams, and the means of the college to pay him a com-

petent salary. Also, to consider the expediency of *immediately proceeding with the college building, and the probable cost thereof*. Mr. King, Mr. Pringle, and Judge Lee, to be the committee."

This committee reported by Mr. King, on the 5th of November, 1827. They say, "In order to assure the prosperity of the institution, an efficient principal, one who with competent ability, can take an active part in its duties, and who possesses the confidence of the public, is indispensable. It has fallen *into comparative decay* for want of such a head. And your committee are sanguine in the hope, that if such a one can be procured, it will be speedily restored to its former prosperity, and its income from tuition money greatly increased. They are satisfied, that the Rev. Jasper Adams, our late excellent president, possesses the entire confidence and respect of this community. They have learned that he has suffered much in his health by the rigor of a northern winter, and they believe that his return here to resume the functions of principal of this institution, would be hailed by all its patrons and friends as an auspicious event, conducive to its prosperity, and to the benefit of our community."

This report was accompanied by four resolutions ;—1. Authorizing a contract for the erection of a new building. 2. Inviting Mr. Adams to return and resume his former station in the college. 3. Directing a statement of the condition and prospects of the college to be made to Mr. Adams, and proposing a salary for his acceptance. 4. The fourth was in these words :—"*Resolved, further, that the committee inform Mr. Adams of the intention of the board, to commence forthwith, the erection of the college building.*"\*

With some of the arrangements, Mr. Adams was not satisfied, and wrote his objections to the trustees. This led to a revision of the subject, which resulted in the following resolutions, under the provisions of which, he returned to the College of Charleston.

"Board of Trustees of the Charleston College, January 12, 1828.

"Resolved, That the Rev. Jasper Adams be appointed president of the Charleston College, to hold his office during good behavior, at a salary of \$2,500 per annum, payable quarterly, to commence from the day of his arrival in Charleston, and to be paid from the income of the college.

"Resolved, That the trustees shall hold themselves bound to take all reasonable and proper methods for procuring funds to support the college on a permanent foundation, that no pecuniary claim shall have a preference to Mr. Adams's salary, and that the said salary shall not be reduced, unless such a measure becomes indispensably necessary.

"Resolved, That the trustees will expect Mr. Adams to remove to Charleston by the next spring ; and that they will bear the expenses of his removal, provided they do not exceed five hundred dollars."

The corner stone of the new edifice was laid on the same day on which these resolutions were passed. In the letter to Mr. Adams, accompanying the resolutions, the trustees say :—"The building will be completed by June, at \$15,000, by contract, on easy terms. As soon as it is paid for, or the payment secured, we shall apply our whole force to the raising of permanent funds, to secure the regular payment of the salaries of the president and professors. Under your management, I have no doubt of the fulfilment of our most sanguine expectations."

Dr. Adams arrived in Charleston near the end of April, (1828,) and at once resumed the duties of his office. His associates in the professorships at that time, were, Rev. John Dickson, M. A., Professor of the Greek language and antiquities, William E. Bailey, Esq., Professor of the Latin language and antiquities, Stephen Lee, Esq., Professor of Mathematics and Natural Philosophy, Messrs. Stiles, Mellichamp, James C. Courtenay, Charles B. Cochran, tutors, and Edward Lauraine, Esq., Teacher of the French language. Some progress had been made in the edifice, by the time of Dr. Adams's arrival ; in

\* The trustees were well aware that Mr. Adams would not, for a moment, even entertain the proposition of returning, without an express assurance, that the new building should be erected without delay.

due time it was completed, and proved to be admirably suited to its purpose, being large, handsome and commodious. The actual cost of the building considerably exceeded the estimate, and together with the erection of a wall enclosing the grounds, and other improvements, amounted to fully \$25,000. To aid in the payment of this sum, Dr. Adams, in December, 1828, visited the principal inhabitants of John's, Wadmalaw, and Edisto Islands, and obtained subscriptions to the amount of nearly \$2,000.

The pupils of the institution, the number of whom, as given by the catalogue of December, 1827, had declined from 190 to 119, immediately began to increase, until, at one time, they rose up to 220, and continued not much below that number, during several years. This very great increase was in accordance with the *expectations* expressed by the trustees to Dr. Adams, and if it is to be ascribed to that gentleman's return, as, under the circumstances, seems undeniably, the income arising from his services and influence in the college, was, during several years, on an average, not less than \$6,000. The income from tuition, during nine consecutive years, is stated in the books of the trustees, thus:—

1825, . . . . .	\$10,880	1830, . . . . .	\$12,013
1826, . . . . .	11,337	1831, . . . . .	12,688
1827, . . . . .	8,400	1832, . . . . .	11,928
1828, . . . . .	10,682	1833, . . . . .	10,994
1829, . . . . .	10,620		

We have no statement of the income, from the books of the trustees, for the year 1834, but facts and documents in our possession have convinced us, that it was from \$10,000 to \$11,000. Thus, allowing \$10,500 for the income from tuition for the year 1834, an estimate which cannot exceed the truth, the aggregate income of the college, *from tuition alone*, during ten years, was at least \$110,000. What the income was during the years 1835 and 1836, we have no means of ascertaining, or even of estimating, so as to be entitled to any considerable degree of confidence. During more than ten years, the income from tuition was sufficient, not only to support a large faculty in a liberal manner, but at one time there was a fund of \$5,000, arising from surplus tuition money. Many thousands of dollars, too, accruing from the tuition, (say \$10,000 or \$12,000,) went towards the payment of the cost of the new edifice; for, the amount realized from subscriptions, did not exceed \$12,000. It ought to be kept in mind, that this large sum, (more than \$110,000,) was the fruit of the measures and services of Dr. Adams and the professors of the college. It may well be doubted, whether there was another college in the whole country, sustained so exclusively and so well, upon the tuition money, during so long a period.

During the latter part of the year 1828, the college underwent a complete re-organization into departments, and at the same time, the course of studies was carefully revised. In the English department, besides the more usual branches, a full course of English grammar, a full course of geography with the use of the globes, the elements of mathematics, the writing of themes, declamation, &c., it embraced a complete course of English education, and furnished the means of preparing youth for any situation in life, in which the aid of the ancient languages and the more abstruse sciences is not required. This department was, during a considerable number of years, chiefly under the care of the late Mr. James C. Courtenay, who conducted it with much ability and success. He died on the third of February, 1835, much lamented. He was aided by Mr. Charles B. Cochran, who was elected his successor, and who taught with approved ability.

In the classical department, besides preliminary books, the chief authors read were, Cæsar's Commentaries, Virgil, Sallust, Cicero's Select Orations, *De Senectute* and *De Amicitia*, Horace, Five Books of Livy, Juvenal and Persius, Tacitus *de Moribus Germanorum*, and *Life of Agricola*, Cicero *de Officiis*, Jacobs's Greek Reader, *Græca Majora*, (all the first volume, and the second to the end of Euripides's *Medea*,) and the Four Gospels in the Greek Testament.

The classics were taught by professors Dickson and Bailey, with extraordinary success. They made admirable scholars.

The chief subjects taught in the scientific department of the college were, algebra, geometry, trigonometry, plane and spherical, the application of algebra to geometry, including the conic sections, projections of the sphere, surveying, navigation, levelling, the construction of mathematical instruments, differential and integral calculus, mechanics, magnetism, optics, and astronomy,—the four last branches illustrated by the use of a very good philosophical apparatus. These branches were all taught, during many years, by Stephen Lee, Esq., the professor of mathematics. This gentleman had been educated at West Point, was an excellent mathematician, and a very able and successful instructor.

The remaining subjects and sciences of most importance taught in the institution, were, Logic, in which both Hedge and Watts's Improvement of the Mind were the text books, Porter's Analysis of Rhetorical Delivery, Blair's Lectures, Paley's Moral and Political Philosophy, Kames's Elements of Criticism, Chemistry, (Fifty recitations,) Paley's Evidences of Christianity, Intellectual Philosophy, Vattel on the Law of Nations, Butler's Analogy, Pitkin's History of the United States, Constitutional Law of the United States, as contained in Story's Abridgement,—all these branches were taught by President Adams without any assistance. Dr. Adams was also accustomed to instruct in Homer's Odyssey, in the Greek Tragedies, and in Cicero's Offices. Besides these, assisted by professor Lee, he was in the habit of teaching the French language to the junior and senior classes, so far as to include the reading of several tragedies of Racine. The inspection of the compositions of the senior and junior classes, fell exclusively on him, as also the devotional services of the chapel, and the declamations of the whole college, except the younger classes. The preparation of the students who took part in *the two semi-annual exhibitions*, rested *chiefly* on him; and the labor of preparing the graduates for commencement, rested entirely on him. These last included the inspection and criticism of a large number of original speeches and orations,—itself no small labor. Moreover, the superintendence of a large institution, the preparation of business for the action of the trustees, the standing committee, and the faculty, numerous consultations with all these bodies, and with individuals of them, the holding of frequent faculty meetings, attention to the cases of discipline as they occurred, frequent interviews with parents pertaining to their sons at the college, and occasional visits to them at their houses on the same business, the receiving of all the company which came to the college, and rendering them suitable attention, a most burthensome correspondence with parents and guardians by letter and note writing, and other incidental business which cannot well be described, exhausted very much of the time and attention of the president, every day.

The return of Dr. Adams to the college, joined with the important measures of instituting a full course of collegiate studies, and the erection of a new, beautiful and convenient edifice, led to the acquisition by the college, of several valuable donations and legacies, of which it seems proper to take some notice in this connection. In these benefactions, the late Elias Horry, Esq. led the way, by presenting, in the autumn of 1828, the sum of \$10,000, for the purpose of founding a professorship of moral and political philosophy, the office to be held by the president of the college for the time being. His example was followed, after some time, by Thomas Hanscome, Esq., who bequeathed the college \$12,500, and by James Hamilton, late of Philadelphia, and formerly of South Carolina, and Solomon Nathan of Charleston, each of whom bequeathed it the sum of \$1,000. The same measures, too, led to the donation of \$2,000, with which to purchase a philosophical apparatus, by the city council, and to the donation of a considerable library of valuable books, by the citizens of Charleston. Dr. Adams was very instrumental in procuring both of these, and to the last especially, devoted much time and attention.

The number of pupils who were members of any of the departments of the college, from the 1st of January, 1824, to the 1st of January, 1837, is between seven and eight hundred. The number of graduates during this time, was sixty-one. Of these, fourteen have entered the ministry. Among them was the late Rev. Daniel Cobia, assistant minister of St. Philip's Church in Charles-

ton, whose short, but brilliant course of usefulness will be long remembered in that city. He has left a volume of sermons, edited by his class mate and friend, the Rev. William W. Spear, which manifest intense zeal in the sacred profession which he had chosen, and more than usual powers of mind. While at the college, his tuition was given him by Dr. Adams. Besides the graduates, who have entered the ministry, a considerable number of others have become ministers, who were educated there, but not graduated. Others are among the most respectable lawyers, physicians, planters, and merchants of South Carolina. Four of the graduates have died, all the others are supposed to be living. Of one class of graduates, consisting originally of eight, five are now respectable clergymen. A considerable number of beneficiaries were educated at the college, who, without its aid, could never have received a collegiate education.

Besides the discouragements of the faculty of the Charleston College, of which mention has been made in the preceding sketch, there were others which deserve some notice.

The English and grammar school departments, which always constituted very much the largest part of the institution, weighed it down to the earth, and presented an effectual bar to its rising in rank and usefulness. Young gentlemen, whose education was considerably advanced, felt themselves degraded by being members of a college filled with small boys. This feeling may have been perfectly unreasonable, but it is known to have existed, and operated very much to the injury of the college. In the year 1832, there were sixty members of the "college proper," and an earnest effort was made by Dr. Adams, in December of that year, to have it cleared of the incumbrance of an English and grammar school. This the trustees refused, and, by this refusal, disappointed the students, the faculty and the public, all of whom earnestly wished for, and expected such a measure from them. The whole subject was fully and carefully argued by Dr. Adams, at the time above-mentioned, in a memorial (report) addressed to the trustees. Circumstances were, at that time, eminently favorable to such a measure;—especially, the State College at Columbia had lost the confidence of the citizens, and was entirely prostrate;—and the attention of the people of the State, even from the upper districts, was very favorably drawn to the College of Charleston. With sixty students to begin with, and the college high in the confidence and favor of the public, the adoption of this measure accompanied by a reasonable effort to increase the funds, could not have failed, by the blessing of Providence, to place the college on a foundation not to be shaken. But the golden opportunity was lost, through the refusal of the trustees to act on the subject, and from that time, symptoms of the decline of the college began to be seen by the faculty, though they may not have been manifest to more remote observers for some time afterwards.

Other sources of discouragement to the faculty were the following. Very few of the trustees educated their own sons at the Charleston College, but sent them to the northern colleges and universities. This naturally induced others to imitate their example, and withdrew a considerable portion of patronage, which might naturally have been expected by the city college. Very little patronage could, under any circumstances, be expected by the college, except from the city and the surrounding country. The inhabitants of the upper country patronized it to a certain extent, but they were unwilling to risk their sons in Charleston during the summer, in consequence of the yellow fever which usually appears there once in two or three years. Dr. Adams's administration also continued through the whole "time of nullification;" and the proceedings of this period and the spirit generated by them, were any thing but favorable to that subordination and discipline, without the maintenance of which no college can be successfully instructed. Many of the difficulties and embarrassments of the faculty had their origin in nullification. When the fathers set themselves to nullify the laws of the Union, it can excite little surprise, that their sons should be disposed to nullify the college laws. The effect of the intervention of the trustees, in cases of discipline, too, was always to weaken, and never to strengthen the hands of the faculty. At length, the pupils of the college came to anticipate, that, as a matter of course, in any difficulty between them and the faculty, the trustees would be on their side.

The industrious propagation of opinions in the city of Charleston, likewise, to the effect that the study of Latin, Greek and Mathematics, was of little or no importance, especially by the late Thomas S. Grimké, Esq., was highly injurious to the interests of the college, inasmuch as these were among the leading subjects taught under its auspices. Moreover, although many examinations were held in the college, the trustees were very seldom present. At a very large majority of all the examinations, not a single member of the board was present.

Another source of discouragement consisted in this,—that many pupils left the college at an advanced stage of their education, and were graduated at other colleges. These frequent removals arose, not often from dissatisfaction with the Charleston College, but sometimes, because graduation at the State College at Columbia was supposed to confer certain political advantages in future life on its alumni; and at other times, because the Northern colleges, to which its pupils were transferred, enjoyed a larger share of celebrity. The effect of this was, that the faculty of the College of Charleston had all the burthen of educating a large number, while other colleges obtained all the honor of educating them. Finally, the revival of the State College at Columbia, with a new faculty, with the buildings newly fitted up, and under new auspices generally, swallowed up the remains of the Charleston College, which had been for some time declining.

The college flourished under Dr. Adams, so long as his plans and his advice were acted upon; it was only when his plans were rejected, and his advice set aside in favor of the counsels of men supposed to be wiser than he, that it began to decline. As late as the 7th of February, 1835, the board of trustees, after a full and minute inquiry into the manner in which the college was conducted by the faculty, declared by resolution, that they did "not know of any existing abuses which should deprive the college of the public confidence," and up to the close of Dr. Adams's administration, they bore explicit testimony to his "faithful services." His connection with them closed with the end of the year 1836. Under the circumstances, it is remarkable that so much was accomplished.

In preparing this sketch, we have had before us copious extracts from the records of the trustees, manuscript letters from the Rt. Rev. Dr. Bowen, Dr. John Dickson, the Rev. Dr. B. M. Palmer, the late Thomas Bee, Esq., and Judge John S. Richardson.

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### HISTORY OF THE AIREDALE INDEPENDENT COLLEGE, NEAR BRADFORD, ENGLAND.

THIS Institution was first established at Heckmondwike in the West Riding of Yorkshire, England. The studies were conducted by the Rev. Mr. Scott, who had the charge of 56 students, besides 10 students who were transferred to his successor, the Rev. S. Walker of Northowram. The latter gentleman instructed 34 in all, including 4 who were transferred to his successor, the Rev. William Vint of Idle. In a most important sense, Mr. Vint was the father of the college. He was the *occasion*, if not the direct *cause*, of its first establishment as a regular institution. The circumstance of Mr. Vint's being at Idle, and the high reputation which he had acquired for those qualities and attainments which are most desirable in the tutor of a theological seminary, led Samuel Hanson, Esq. of Hackney to devote a part of his fortune (£5,000) to the education of young men for the ministry. It was Mr. Vint's anxious concern and zealous efforts to enlarge the sphere of his own labors, and to afford the advantages of an efficient academical institution to the whole district, which first interested the churches of the West Riding in the work of training up

young men for the work of the sanctuary, and exchanged a private and exceedingly limited establishment into a public institution of considerable extent and wide-spreading influence. Mr. Hanson's original provision was only for two students; it was Mr. Vint's ambition to double that number. This was effected; but their first success only stimulated the tutor and his zealous supporters and friends to devise yet more liberal things. Indeed of two candidates for the ministry, with whom the institution commenced in the first year of the present century, it afforded in 1828, the advantages of a classical, biblical and theological education to 18. Mr. Vint held the office of sole tutor for 34 years. He conducted the education of about 90 ministers. Few men have ever manifested a more entire and disinterested devotedness to one great object, than he to the promotion of what in his judgment were the best interests of Airedale College. He died on the 13th of March, 1834.

Previously to the death of Mr. Vint, the institution had been removed from Idle to Undercliffe in the town of Bradford, as being nearer the centre of the populous District of the West Riding of Yorkshire, and the great roads leading to the principal towns in that Riding. A commodious college building, with 30 rooms for students, was completed in 1835, at an expense of £5,068. Two estates of very considerable value were about the same time bequeathed to the institution by Mrs. Bacon of Bradford. It is required by the statutes that the doctrines contained in the Assembly's Shorter Catechism shall be taught and inculcated in the seminary. The tutors are required to be ministers of the gospel, of the Congregational or Independent denomination. The course of studies embraces the Latin, Greek and Hebrew languages, English composition, Rhetoric, Logic, Mathematics, Natural Philosophy, Geography, Church History and Theology. Board and tuition are furnished gratuitously to indigent students. All the students are required to remain five years.

The officers of the institution are,

Rev. WALTER SCOTT, Theological Tutor.  
 Rev. W. B. CLULOW, Classical Tutor.  
 JOHN HOLLAND, Esq., and CHRISTOPHER ANDERSON, Esq., } Treasurers.  
 Rev. J. STRINGER, Secretary.  
 GEORGE RUTT,  
 JOSH. WILSON,  
 J. R. MILLS, and JOHN CLAPHAM, Esq., } Trustees for Mr. Hanson's annuity.  
 ROGER LEE, Esq., Treasurer for London.

The following is the list of alumni, copied from the last Report which we have in our possession. We regret that the Christian names are not given in the first part of the list. The letter *d* after a name denotes that the person is deceased.

*By the Rev. Mr. Scott, of Heckmondwike.*

Waldgrave, St. Edmund's Bury, *d.*  
 Priestley, Jewin Street, *d.*  
 Plumbe, Nottingham, *d.*  
 Allott, Forton, *d.*  
 Popplewell, Beverley, *d.*  
 Tetley, Sowerby, *d.*  
 Gurnall, Delph, *d.*  
 Tunstall, *d.*  
 Pratman, Cotherston, *d.*  
 Lambert, Hull, *d.*  
 Tothill, Hopton, *d.*  
 Armitage, Chester, *d.*  
 Dawson, Cleckheaton, *d.*  
 Offwood, London.  
 Galland, Holmfirth, *d.*  
 Linnett, Oakham, *d.*  
 Brook, Stockport, *d.*  
 Clegg, Sunderland, *d.*  
 Shufflebottom, Bungay, *d.*  
 Carter, Mattlehall,  
 Bottomley, Scarborough, *d.*  
 Crow, North Walsham, *d.*  
 Scott, Hinkley, *d.*  
 Ashburn, Gloucester.

Whitehead, Charlesworth, *d.*  
 Pickersgill, near London, *d.*  
 Grimshaw, Forton, *d.*  
 Gill, Market Harboro', *d.*  
 Walker, Northowram, *d.*  
 Hollingworth, decd. the Ministry.  
 Northend, Bridlington, *d.*  
 Grundy, Leicester, *d.*  
 Sykes, Guestwick.  
 Bruce, Liverpool, *d.*  
 Pickles, America.  
 Sharp, St. Helen's, *d.*  
 Spencer, *d.*  
 Cockin, Halifax, *d.*  
 Wearing, Rendham, *d.*  
 Sutcliffe, Chapel-en-le-Firth, *d.*  
 Blackburn, Delph, *d.*  
 Kenworthy, Harwich, *d.*  
 Rhodes, New York, *d.*  
 Hogg, Thrapstone.  
 Stephenson, Trowbridge, *d.*  
 Simpson, D D, Hoxton College, *d.*  
 Wilby, Durham, *d.*  
 Bruce, Wakefield, *d.*  
 Scholefield, Henley, *d.*  
 Smith, Nantwick, *d.*

Wilkinson, Howden, *d.*  
Tapp, South Cave, *d.*  
Bartlett, New Malton, *d.*  
Townsend, Darwen, *d.*  
Hudson, Tintwistle, *d.*  
Smelle, Grimsby, *d.*

*The following were transferred to Mr. Walker.*

Toothill, Rainford.  
Houlton, Saffron Walden.  
Senior, Elswick, *d.*  
Wood, declined the Ministry.  
Kirby, Creek.  
Dawson, Keyworth, *d.*  
Whiteley, Tockholes, resigned.  
Laird, Pudsey, *d.*  
Plumber, Whitby, *d.*  
Peele, Workington.

*By the Rev. S. Walker, of Northowram.*

Lyndall, London, resigned.  
Wass, died when a Student.  
Tomlinson, died when a Student.  
Brettell, Gainsborough, *d.*  
Maurice, Fetter Lane, *d.*  
Crowther, Clare.  
Vint, Idle, *d.*  
Hindle, Haslingden, *d.*  
Sowden, Horton, *d.*  
Hollingworth, decl. the Ministry.  
Reyner, Bullhouse, *d.*  
Boothroyd, D. D., Huddersfield, *d.*  
Smith, Gatley, *d.*  
Stirrett, Keighley, *d.*  
Crowther, Stockport, *d.*  
Laycock, Pitsgrove, N. A., *d.*  
Hinchcliffe, *d.*  
Dewhurst, Keighley, *d.*  
Sugden, occasional Preacher.  
Brown, died when a Student.

*The following were transferred to Mr. Vint.*

T. Taylor, Bradford, resigned.  
C. Ely, Bury, *d.*  
Joseph Batley, Marple Bridge.  
Ab. Hudswell, Morley.

*By the Rev. W. Vint, of Idle.*

Ralph Davison, Winalton.  
G. Harrison, Thurlstone, *d.*  
S. Baines, Wilsden, *d.*  
James Scott, Cleckheaton.  
R. Edminson, Wiltshire.  
Rob. Pool, Driffield.  
J. Cockin, Holmfirth.  
Thomas Sharp, Skipton, resigned.  
Rob. Neil, Wall's End.  
W. Whitehouse, Spittal, near Berwick.  
S. Neale, London, *d.*  
Jonas Roebuck, died when a Student.  
James Broadbent, Chester-le-Street, *d.*  
Abm. Hinchcliffe, Elloughton, *d.*  
John Calvert, Morley.  
J. H. Crisp, Brighouse.  
W. Dransfield, occasional Preacher.  
W. Greenwood, Torquay.  
Jon. Harper, Alston-Moor.  
Abm. Clarkson, Bingley.  
G. Newton, Enderby.  
B. Senior, resigned.  
Jos. Banks, Monkwearmouth, *d.*  
T. Hutton, Allerton.  
Hugh Hart, Aberdeen.  
R. H. Bonnar, Ravenstonedale.  
Joseph Wadsworth, Clitheroe.  
Ralph Holgate, Pateley Bridge.  
P. Rathbone, Chester-le-Street, *d.*  
J. Sutcliffe, Ashton-under-Lyne.  
Joseph Fox, Sheffield.

S. Wright, died when a Student.  
D. Jones, Kendal.  
J. White, Northowram.  
C. Whitworth, Shelley, resigned.  
J. Taylor, Whitworth, *d.*  
W. Gibson, Whitworth, resigned.  
J. Holgate, Orrell.  
W. Colefax, Pudsey.  
J. Rheeders, Hamburgh.  
C. Holgate, Horsley-upon-Tyne, *d.*  
J. Holroyd, Delph.  
A. Blackburn, Eastwood.  
R. Aspinall, Colne.  
D. Calvert, Sandy Syke.  
James Parsons, York.  
J. Preston, Mixenden.  
James Hargraves, H. M.  
R. Martin, Heckmondwike.  
Samuel Ellis, Bolton le Moors.  
H. Bean, Heckmondwike.  
William Vint, St. Helen's.  
James Buckley, Thirsk, resigned.  
Joseph Evans, Middlewich, *d.*  
John Heselton, Morley, *d.*  
John Garbutt, Elland, *d.*  
J. M. Hunter, occasional Preacher.  
Joseph Massey, Hyde Lane.  
J. Redmayne, Bishop-Auckland.  
Robert L. Armstrong, Wortley.  
John Newell, Booth, resigned.  
Thomas Barker, Eccleshill.  
Richard Jessop, Greenacres-Moor.  
James Wright, Settle, resigned.  
William Hudswell, Leeds.  
Joseph Stringer, Idle.  
John Kelly, Liverpool.  
Robert Bell, Stainland.  
James Swift Hastie, Otley.  
J. Glendenning, Knaresborough.  
S. Colam.  
J. Tunstall, Kirkdale, Liverpool.  
J. Armstrong, Easingwold.  
T. R. Taylor, Undercliffe, *d.*  
William Heppel, *d.*  
John Robertson, Selby.  
W. H. Hobson, Hexham.  
William Robinson, Runcorn.  
Reuben Calvert, Saddleworth.  
J. Sunderland, Bury, Lancashire.  
J. H. Muir, Spalding.  
George Edge, Congleton, Cheshire.  
John Waddington, Stockport.  
Abm. Pickles, Thirsk.

*The following were transferred to the Rev. W. Scott and the Rev. T. R. Taylor.*

Joshua Armitage, Barnsley.  
W. Sedgwick.  
J. Tattersfield, Keighley.  
T. Breanand, Glasgow University.  
J. Bradbury, Calcutta.  
W. B. Landells, Sheffield.

*Students now in the College under the care of the Rev. W. Scott, and the Rev. W. B. Clulow.*

Joshua Priestley.  
Joseph Bottomley.  
Thomas Gallsworthy.  
John Glendenning.  
Samuel Oddy.  
John Hessel.  
F. B. Broadbent.  
William Hugill.  
George Schofield.  
William Harbutt.  
Joseph Walker.  
Frederic Newman.  
Joseph Waddington.  
Edward Tasker.  
George Pridge.  
Edward Charles Cooke.  
Russell Cope.  
Alfred Scales.

## HISTORY OF SPRING HILL COLLEGE, BIRMINGHAM, ENGLAND.

THIS theological institution had its origin in the Christian liberality of the late George Storer Mansfield, Esq., and of his sisters, Mrs. Sarah Glover and Miss Elizabeth Mansfield. Its object is to provide a sound and comprehensive theological education for pious young men preparing for the Christian ministry. It is for the benefit, more particularly, of the Congregational denomination in the Midland counties of England. It commenced operations in September, 1838. The following is the list of officers:

Rev. JOHN ANGELL JAMES, Birmingham, Chairman of the Board of Managers.	
Rev. R. S. M'ALL, LL. D., Manchester,	
Rev. GEO. BEDFORD, D. D., LL. D., Worcester,	
Rev. JOHN BURDER, M. A., Stroud,	Visitors and Examiners.
Rev. J. GAWTHORN, Derby,	
Rev. JOSEPH GILBERT, Nottingham,	
Rev. FRANCIS WATTS, Professor of Christian and Pastoral Theology and Church History.	
Rev. T. R. BARKER, Professor of Biblical and Classical Philology.	
—————, Professor of Natural, Mental and Moral Philosophy.	
Rev. JOHN HAMMOND, Handsworth, Honorary Secretary.	
Rev. BENJAMIN BROOK, Birmingham,	
Rev. JAMES DAWSON, Dudley,	
Rev. TIMOTHY EAST, Birmingham,	
Rev. JOHN JONES, do.	
Rev. JAMES MATHESON, D. D., Wolverhampton,	
Rev. R. M. MILLER, Atherstone,	Members of Educational Board.
Rev. J. G. GALLAWAY, M. A., West Broomwich,	
Rev. JOHN HILL, Gornal,	
Rev. ROBERT ROSS, M. D., Kidderminster,	
Rev. JOHN SIBREE, Coventry,	

In order that the evangelical object which the founders had in view may be as effectually secured as possible, and to preserve the funds from being perverted to any other object, it is expressly provided in the deed of trust, that "no person shall, at any time, be deemed eligible to be a member of the committee, unless he profess and declare, by writing under his own hand, that he believes in the unity of the Godhead, in the Divinity of Christ, in the atonement made by his death for sin, the divinity and personality of the Holy Spirit, the necessity of the Spirit's influence for the illumination of the understanding and the renovation of the heart, and the plenary inspiration of the holy Scriptures."

The theological course embraces four years, the completion of which will be indispensable to a student's honorable dismission from the college, and which it will be the sincere desire of the committee to render comprehensive in its outline, biblical and scientific in its course and evidences, practical in its bearings on ministerial labor, and liberal, devout and conscientious in its spirit. To this course no student will be admitted, except under very special circumstances, who has not completed his eighteenth year, or is unable to pass a creditable examination in the elements of the Hebrew language, a few select authors in Greek and Roman literature, ancient geography and history, both sacred and profane, and the principles of mathematics and intellectual philosophy.

It has been determined to establish an initiatory course, consisting of from one to three sessions. Into this, young men of piety, suitably recommended, may be admitted in their seventeenth year, provided they can read the *Aeneid* of Virgil and are acquainted with the elements of the Greek language. The following is a general outline of the theological course. 1. Exegetical Theology, including portions of the historical, devotional, prophetic and doctrinal portions of both Testaments in their original languages. 2. Synthetical Theology, including natural theology and introduction to revealed theology, Christian

dogmatics, Christian ethics and comparative theology. 3. Historical Theology, comprising history of the Christian church, history of Protestant missions, and a course on ecclesiastical antiquities. 4. Pastoral Science, comprehending a general survey of the whole course of pastoral qualifications, pastoral didactics, pastoral liturgics and church government. Students of distinguished character are permitted to reside at the college, at the discretion of the committee, for one or two additional sessions, without charge. Two scholarships on the foundation will be constantly reserved for candidates recommended by the London Missionary Society.

The trustees, professors and students, who are appointed or received in pursuance of the trust provisions, are required, in addition to the declaration made by the members of the committee, to profess themselves Pædo-Baptists, and also Dissenters from the established church. Any trustee may be required to renew such a profession on the application of one-third of his co-trustees; any professor or student on the application of the committee or any three trustees.

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### HISTORY OF THE BAPTIST ACADEMICAL INSTITUTION AT STEPNEY, ENGLAND.

THIS institution was founded in 1810. Stepney is a parish in London, having a population, in 1831, of 67,872 souls. The original prospectus of the seminary was written by the late Robert Hall. It may be found in the London edition of his works, vol. iv. pp. 407—414. In the first volume of Mr. Hall's works, p. 227, we find the following statements: "The institution is under the immediate superintendence of the Rev. William Newman. The Baptist denomination, having by the munificence of a generous individual, been presented with a house and premises well adapted to academical purposes, could feel no hesitation in accepting so noble a gift, or in seconding the pious and benevolent design of the founder. The institution is yet (1811) in its infancy, and subsists on a small scale. Its friends look to the smiles of Heaven, and to the liberality of a Christian public, and, especially to the piety and opulence of the professors of religion in the metropolis, who have never been wanting in the zealous support of institutions tending to promote the glory of God and the best interests of mankind, for such an enlargement of their funds and resources as, seconded by the efforts of its worthy tutor, shall render it a permanent and extensive blessing." "To the Bristol Academy, the only seminary the Baptists possessed till within these few years, they feel the highest obligations, for supplying them with a succession of able and faithful pastors, who have done honor to their churches; and few things would give the pastors and founders of the institution for which I am pleading, more concern, than the suspicion of entertaining views unfavorable to that academy. They feel as little jealousy for the seminary recently established in Yorkshire, which has already produced good fruits, under the culture and superintendence of the excellent Mr. Steadman."

The course of study pursued at Stepney is as follows:

In the first year, the students are instructed in the Greek and Latin classics, Algebra, Geometry, Latin and English Composition, Rhetoric and Logic, Jewish Antiquities, Hebrew, and Historical Lectures. In the second year, the students are instructed in Greek, Latin and Hebrew, Trigonometry, Mental Philosophy, Biblical Criticism and Evidences of Divine Revelation. In the third year, Latin, Greek and Hebrew are continued, the higher Mathematics, Ecclesiastical History, Theology and Sacred Rhetoric. In the fourth year, the same studies are pursued, with the addition of the mixed Mathematics and Moral Philosophy. We observe among the text books, Stuart's Hebrew Grammar and Chrestomathy,

Mill on the Human Mind, Juvenal, Persius, and some portions of Sir Isaac Newton's Philosophy. The Epistle to the Hebrews, in Syriac, is also read.

The expenses of the institution are about £1,600 per annum. The officers are,

Rev. W. H. MURCH, D. D., Theological Tutor.  
 Rev. SAMUEL TOMKINS, Mathematical and Classical Tutor.  
 W. B. GURNEY, Esq., Treasurer.  
 Rev. E. STEANE, and { Secretaries.  
 Mr. GEORGE DEANE, }

The following ministers have been educated at the institution :

J. Vickers, (dec.)  
 John P. Briscoe, Folkestone.  
 John Rees, (dec.) New Mill.  
 John Singleton, Tiverton.  
 James Clarke, Guisborough.  
 John Clarke, Hawkinge, Kent.  
 Samuel Brawn, Loughton.  
 Joshua Wilson, (dec.) Sligo.  
 William Pepper, America.  
 Benjamin Coombs, Haverfordwest.  
 Charles T. Keene, Pershore.  
 John M. Cramp, St. Peter's.  
 Richard Miller, Braunston.  
 John Reynolds, Isleham.  
 Samuel Green, Walworth.  
 Edmund Clarke, Truro.  
 Josiah Denham, America.  
 George Pope, Collingham.  
 Abraham Wayland, Lyme.  
 James Puntis, Norwich.  
 Clement Nott, Sutton Ashfield.  
 Richard May, Barnstaple.  
 Joseph A. Warne, M. A., America.  
 Samuel Tomkins, M. A., Classical and Mathematical Tutor, Stepney.  
 David Davies, Evesham.  
 William Davies, Hailsham.  
 Samuel Hatch, Honiton.  
 Daniel Gould, Dunstable.  
 William Keene, Melksham.  
 James Butler, (dec.) Birmingham.  
 William Steers, Cranfield.  
 John C. Ward, (dec.) Soham.  
 John Swindell, Aldborough.  
 Thomas W. Wake, Kingtonbury.  
 James Venimore, Ingham.  
 Charles Stovel, London.  
 Charles Darkin, Woodstock.  
 George Pearce, Calcutta.  
 William Jones, Frome.  
 Samuel Whitewood, Halifax.  
 Jonathan Hooper, Birmingham.  
 Maurice Jones, Leominster.  
 James Thomas, Calcutta.  
 Charles T. Crate, Norwich.  
 Edward Woodford, (dec.) Soham.  
 Titus Jenkins, (dec.) Ramsey.  
 Thomas Thomas, President of the Welsh Academy at Pontypool.  
 Eliel Davis, Lambeth.  
 George Catt, New York.  
 J. Burt, Beauheu.  
 Thomas Killingworth, Henley-in-Arden.  
 W. C. Gantlaw, Uley.  
 J. M. Sowle, Lewes.  
 William Peechey, M. A., Bath.  
 Octavius Winslow, M. A., New York.  
 Henry Burgess, Luton.  
 J. Griffith, (dec.) Jamaica.

John Lawrence, Digah.  
 David M. Williams, Maidstone.  
 James Porter, Brooke, near Norwich.  
 David Payne, Warminster.  
 John Clarke, Sanford.  
 William Clement, Halstead.  
 H. D. Grainger, Aldborough.  
 William F. Poole, Lynn Regis.  
 William H. Fuller, Penzance.  
 David Wassell, Fairford.  
 Robert W. Overbury, London.  
 James Cubitt, Stratford.  
 William Brock, Norwich.  
 Henry Davis, Cheneys.  
 W. Hancock, Yarmouth, I. W.  
 George F. Anderson, Calcutta.  
 C. J. Middleditch, Frome.  
 William Payne, Chesham.  
 Benjamin B. Dexter, Jamaica.  
 Thomas Hotchins, Jamaica.  
 William Barnes, Prescott.  
 C. M. Birrell, Liverpool.  
 J. B. Pike, Boston.  
 Samuel Kent, Biggleswade.  
 Thomas Smith, Cork.  
 Joseph Angus, Edinburgh.  
 William Norton, Bow.  
 B. C. Young, supplying at South Shields.  
 W. A. Salter, supplying at Henrietta St.

List of students at the date of last Report.

Benjamin Carto.  
 J. C. Pike.  
 Thomas Applegate.  
 David J. East.  
 Ingram Moody.  
 Henry Edwards.  
 George W. Fishbourne.  
 William Humphery.  
 Francis Tucker.  
 Robert Gibson.  
 Thomas Leaver.  
 Jesse Hewett.  
 James Cozens, Jr.  
 Thomas H. Morgan.  
 Samuel Spurgeon.  
 Thomas Phillips.  
 Thomas Burditt.  
 E. S. Pryce.  
 John Pulsford.  
 John Hirons.  
 H. F. Dutton.  
 E. J. Francies.  
 J. T. Wegner.  
 F. G. Hughes.  
 Charles Mills.

## HISTORY OF THE WESLEYAN THEOLOGICAL INSTITUTION, AT HOXTON, ENGLAND.

THE want of some additional provision for the education of the junior preachers had long been felt and acknowledged by the more intelligent members of the Methodist connection in Great Britain. Attention was indeed directed to this object from the oldest periods of Methodism. So early as the meeting of the first two Conferences, which were held in the years 1744 and 1745, the establishment of a "Seminary for Laborers" was made a topic for consultation and inquiry. Mr. Wesley appears, however, not to have been able to realize his original views; yet, by the use which he not unfrequently made of Kingswood school for the instruction of his preachers; by the various works which he compiled or abridged for their special advantage; by the pointed admonitions which he addressed to them on the importance of a close application to study, some of which are inserted in the earlier minutes; and by his personal supervision and occasional assistance, he constantly testified the deep convictions which he cherished as to the necessity of a diligent and scriptural training for the most momentous of all services.

Since the death of Mr. Wesley, the supporters of Methodism have repeatedly expressed their sentiments and wishes concerning the proper tuition of ministerial candidates. More than thirty years ago, a pamphlet, embodying the suggestions and wishes of several well informed and judicious friends, was prepared and printed by order of the Conference. It was resolved by the Conference of 1815, that every preacher on trial should be annually examined at his district meeting, respecting the course of theological study which he might have pursued during the preceding year; and as this measure proved comparatively ineffectual, it was further determined at a subsequent meeting, that the Rev. Messrs. John Gaultier, Jabez Bunting, Thomas Jackson and Richard Watson, should meet as a select committee, and furnish a report of their deliberate and united judgment on that mode of ministerial education which seemed best fitted to the circumstances and wants of Methodism. A report was accordingly presented by the Conference of 1823. In consequence, a committee of education was chosen, which continued for several successive years. No definite action, however, resulted.

At length it became imperative upon the Conference to employ more decisive measures. Solicitations and inquiries, urged from all quarters, claimed a consideration which could no longer be denied. To these was added an encouraging incident. An Irish gentleman bequeathed a legacy of £1,000, in order to promote the improvement of the junior preachers in Ireland. The trustees of that gentleman applied to the Conference of 1833 for advice with regard to the disposal of that legacy, and signified that if some general and efficient scheme of ministerial tuition could be adopted, they would greatly prefer the plan of uniting a certain number of students intended for Ireland with those intended to labor in other parts of the connection, and would, on their behalf, gratefully appropriate the bequest to the support of such a scheme. The Conference thereupon selected a committee of twenty preachers, and directed them to meet in London, on the 23d of October, 1823, and arrange such a plan of education as they might deem most expedient. The committee accordingly assembled, and devoted above a week to mutual consultation. They examined every scheme that was mentioned, with all the caution and impartiality in their power, and drew up a plan which was published, with copious introductory and accompanying statements, in a separate pamphlet. In 1834, the plan was matured, and adopted by the Conference almost unanimously. The Institution is denominated "The Wesleyan Theological Institution for the Improvement of the Junior Preachers." The students are allowed to remain in it for two or three years, as may be found most consistent with the claims of the connection for the immediate supply of the circuits and missions, and with the capacity and

attainments of the students themselves. The following subjects are embraced in the plan of studies, 1. English Grammar, Geography, History, Logic, Rhetoric, the elements of Mathematics, Natural and Mental Philosophy and Chemistry; 2. Theology, including the Evidences, Doctrines, Duties and Institutions of Christianity; 3. Elements of Biblical Criticism, the best methods of critically studying the Scriptures, the Rules and Principles to be observed in their interpretation, Hebrew, Greek and Roman Antiquities, and the outlines of Ecclesiastical History; 4. the most useful methods of direct preparation for the pulpit, and general instructions for the composition and direct delivery of sermons; 5. such instruction in the Latin, Greek and Hebrew languages, as may enable the students to read and study the Scriptures in their original tongues.

We here subjoin the list of officers:

Rev. JABEZ BUNTING, D. D., President of the Conference, President of the Institution.  
 Rev. ROBERT NEWTON, Secretary of the Conference.  
 Rev. JOSEPH ENTWISLE, Senior, House Governor.  
 Rev. JOHN HANNAH, Senior, Theological Tutor.  
 Rev. SAMUEL JONES, M. A., Classical and Mathematical Tutor.  
 THOMAS FARMER, Esq., Treasurer.  
 Mr. PETER KRUSE, Financial Secretary.  
 Rev. JOHN BOWERS, { Secretaries.  
 Rev. GEORGE CUBITT, }

The above, together with fifty other clergymen and laymen, constitute the committee of management.

From the last Report of the Institution, which we have seen, we learn that the number of students resident in the Institution is 32, of whom 12 are candidates for the missionary service. It was intended to make provision as speedily as possible for 60 persons. Indeed this is not to be regarded as the *ultimatum*. It is thought that every candidate for the ministry, before he enters on his labors, should enjoy the benefit of the Institution. The expenses are about £3,000 per annum. The Institution is established at Hoxton, in the buildings formerly occupied by the London Missionary Society as an academy for the instruction of their candidates for the missionary service.

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#### NOTICES OF NEW PUBLICATIONS.

1. *Annual Election Sermon, delivered before the Legislature of Massachusetts, Boston, Jan. 2, 1839. By Mark Hopkins, D. D., President of Williams College.* pp. 40.

The text of this sermon is Acts v. 29, "We ought to obey God rather than man." Dr. Hopkins first states the grounds on which all men are bound to adhere to the principle implied in the text, and then adverts to the consequences of such adherence, on the part, both of subjects and of rulers. We are to obey God rather than men, because human governments are comparatively so limited and negative in their bearing upon the great purposes, first of individual, and second, of social existence. Human governments regard man solely as the member of a community; whereas, it is chiefly as an individual, that the government of God regards him. The influence of human governments upon the formation of individual character, is chiefly negative. It is mainly a system of restraint for the purpose of protection. God's government is not only a system of restraint and protection, but also, and principally, of inducements to excellence. It is only incidentally that human government is necessary to man as a social being at all. Government is not an end but a means. Society is the end, and government should be the agent of society, to benefit man in his social condition. An effect of an adherence to the principle in the text, on the part of subjects is, that it brings the moral nature

of man to act in opposition to arbitrary power, and by giving him light and strength and foothold, to enable him to sustain that opposition. The principle in question should be adopted by rulers, because it furnishes the only broad and safe basis of political action. Statesmanship consists very much in a perception of the connection which exists between the prosperity of States, and the accordance of their laws and social institutions with the laws of justice, and benevolence, and temperance, which are the laws of God.

From the above brief analysis, the excellence of the discourse may be inferred. It is one of the best specimens of an Election Sermon which we have ever read. It is employed on fundamental principles, and presents them in a clear and impressive light.

2. *An Historical Address, delivered at Hampton, N. H., Dec. 25, 1838, two hundred years from the settlement of the Town. By Joseph Dow, M. A.* pp. 44.

In 1638, a petition was presented to the General Court of Massachusetts, by a number of persons, chiefly from Norfolk, England, praying for permission to settle at Winnicumet, the Indian name of Hampton. On the 7th of October, their request was granted. On the 7th of June, 1639, the plantation was allowed to be a town. Sept. 4th, at the request of Rev. Stephen Bachelor, the name of the town was changed from Winnicumet to Hampton. The number of original settlers was 56. The church at Hampton, formed in 1638, is the oldest in the State, the one formed at Exeter in the same year, having become extinct. The following is the list of pastors.

Rev. STEPHEN BACHELOR,	settled	1638,	died	1661.
“ TIMOTHY DALTON,	“	1639,	“	1661.
“ JOHN WHEELWRIGHT,	“	1647,	“	1679.
“ SEABORN COTTON,	“	1660,	“	1686.
“ JOHN COTTON,	“	1699,	“	1710.
“ NATHANIEL GOOKIN,	“	1710,	“	1734.
“ WARD COTTON,	“	1734,	“	1768.
“ EBENEZER THAYER,	“	1766,	“	1792.
“ JESSE APPLETON, D. D.,	“	1797,	“	1819.
“ JOSIAH WEBSTER,	“	1808,	“	1837.
“ ERASmus D. ELDREDGE,	“	1838.		

During the two hundred years since the church was organized, it has had eleven pastors. Of the first ten, six died in office, and four were dismissed. The average length of the ministry of these ten was twenty years.

The address of Mr. Dow is well prepared, and is rich in historical facts.

3. *A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland: being Vol. II. of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D. D., Rector of St. Thomas's Church. New York: John S. Taylor. 1839. pp. 523.*

The external appearance of this volume is very beautiful. It will well compare in paper, typography, binding, etc. with almost any volume which has appeared in this country. We are glad to see the decided improvement in book printing which has taken place in the city of New York within two or three years. Much of this improvement has been owing to the efforts of Mr. Taylor, the publisher of this volume. Not a few of his books will bear a very favorable comparison with the fairest issued from the Boston press. Dr. Hawks's volume is a large octavo, with a clear type, and in every respect of a beautiful form. The author seems to have been indefatigable in the collection of his materials, having spent considerable time in England in the examination of documents. So far as we have been able to examine his labors, he exhibits a very commendable spirit of candor and impartiality. Some portions of the

historical ground over which he travelled, as is well known, are of a somewhat delicate character. The spirit of parties has, at times, run high in the Episcopal communion in Maryland. In relation to this topic, the author thus writes: "There, doubtless, will be found those who differ from him in some of the opinions he has expressed and some of the deductions he may have made. He is content that it should be so. Requested by the General Convention to proceed in preparing the history of the dioceses, he has felt that he had nothing to do with any parties that have existed or may exist in the Episcopal church, further than to speak the truth about them. He will not wilfully prostitute his pen by writing as a partisan for either. He has endeavored so to express himself as not to forget the charity of a Christian, and the courtesy of a gentleman; he asks no more from any one towards himself." A great variety of interesting facts are brought to light by Dr. Hawks, which will be interesting to the general reader as well as to the Episcopalian. The style is dignified and perspicuous.

4. *A Sermon preached to the Essex Street Congregation, Boston, Sept. 1, 1839, on occasion of the death of Lucy Pierce Tappan, and of her mother, Mrs. Sarah Tappan, wife of John Tappan, Esq. By Nehemiah Adams, Pastor of the Essex Street Church.* Boston: Perkins & Marvin. pp. 23.

Mrs. Tappan and her daughter were both persons of uncommon excellence of character. Their virtues were not fitted for ostentation and the public gaze. They were among "the hidden ones," whom perfectly to appreciate, it is necessary to know intimately, whose graces were retired and delicate, designed to make a family circle happy and contented,—every day revealing to the eye of affection some fresh ground for love and confidence. When such persons are removed from our sight, there is a sorrow with which a stranger intermeddleth not. No vulgar sources of comfort can assuage the grief. It is not a loss which can be measured. A thousand delicate fibres are sundered. It is not one prominent excellence, one imposing virtue, whose absence we mourn. That is gone which we cannot describe. The light and joy of a happy fireside are extinguished for ever. The only effectual consolation must come from Him, who has "gone to prepare many mansions," and who will come again, to receive unto himself all who mourn with resignation to his unerring will.

The Sermon of Mr. Adams is an affecting and beautiful expansion and application of the words, "And Ruth said, entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried." "Did the departed child need its mother's company in Heaven, a stranger in that new home? Was its bliss so great that it could not rest till its dearest earthly friend should come and share it with her? Or did the God of all grace perceive that the death of the sister was not a sufficient means to turn the hearts of survivors to him, and therefore send the most powerful inducement which they could feel, saying to them, Seek ye my face."

5. *The Head and the Heart, or the relative importance of Intellectual and Moral Education: A Lecture delivered before the American Institute of Instruction, in Lowell, August, 1838.* By Elisha Bartlett, M. D. pp. 20.

The subject of Dr. Bartlett's Address is the relative value and importance of intellectual and moral education, or some of the considerations which go to prove that in the science of human culture the moral nature should be the chief object of concern, and that all systems which fail to recognize this truth, are vicious in principle, and must be unsatisfactory in their results. With all our physical and intellectual education, with all our benevolent and philanthropic sentiments, we want, says the author, "high, stern, uncompromising moral principle. We want conscience. We want the sense of duty. We want simple honesty. The golden rule is not where it should be, a sign

upon our hands, and a frontlet between our eyes. We have more religion than morality. Our feeling of piety is stronger than our sense of right and wrong. We worship the *good* not too much, but we worship the *right* far too little." There is abundant and very melancholy evidence that these remarks are true, though it would perhaps be more correct, theologically, to say, that we have not piety enough, or that our piety is defective and partial. There is certainly no degree of piety without morality; no high degree of piety, without a high degree of morality. They are one and inseparable.

We commend the pamphlet as full of sound principles and important suggestions. Dr. Bartlett is now a professor in Dartmouth College.

**6. *History and General Views of the American Mission at the Sandwich Islands.***  
*By the Rev. Sheldon Dibble.* New York: Taylor & Dodd. 1839. pp. 268.

Mr. Dibble, having spent seven years as a missionary at the Sandwich Islands, returned to this country on account of ill health, and of domestic afflictions. He has just sailed on his return to his station with renovated strength. During the last summer, he delivered a course of lectures at the Auburn Theological Seminary, and at Troy, on the subject of the Sandwich Islands. During the last winter, he delivered the same lectures in a number of towns in the Southern States. These lectures were partly historical, and partly on the duty of Christians to evangelize the heathen. They are now published in consequence of the often repeated request of many who heard them. The main facts only are stated. They relate to the early history and discovery of the Islands, the introduction of Christianity, the triumphs of the gospel, present state of improvement, the recent revival of religion, etc. Mr. D. writes in a strong and forcible manner, and presents his facts and remarks in a way which cannot fail of producing a deep impression. The appearance of the volume is very opportune on account of the recent remarkable success of the gospel at the Islands. In one of the chapters, considerable information is given in relation to the more southern islands of the Pacific.

**7. *A Sermon in behalf of the Christian Instruction Society, delivered at Claremont Chapel, Pentonville, London, May 16, 1838.*** *By the Rev. John Harris, D. D., Author of the Great Teacher, etc.* pp. 24.

*Report of the Proceedings of the Baptist Union, at its Twenty-sixth Annual Session, April 30, and May 1 and 3, 1838.* pp. 68.

*Twenty-third Report of the Irish Evangelical Society, presented at the Annual Meeting, May 9, 1837.* pp. 47.

*The Thirteenth Annual Report of the Society for Promoting Christian Instruction, May 1, 1838.* pp. 72.

*The Annual Report of the Baptist Missionary Society, for the year 1838.* pp. 80.

The above pamphlets we have just received from our attentive correspondent, the Rev. John Blackburn of Pentonville, London. We have been repeatedly indebted to the same source for valuable documents.

The sermon of Dr. Harris is founded on the text, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" The sermon is a powerful and well-wrought description of some of the moral evils which infest London, with answers to the various objections which might be urged against attempting to apply the only adequate remedy.

The number of associations connected with the Christian Instruction Society is 87; visitors 1,898, missionaries 15, prayer meetings attended 124, families visited 50,639. In the extreme severity of the winter before the last, 3,800 cases of distress were relieved, either with money, food, clothing or medicine. There were held in tents 240 religious services, and the same number in the open air. Fifty-four lectures on the evidences and doctrines of Christianity were delivered in various places, by more than

40 ministers. At all these services, there could not have been less than 35,000 persons present.

The Baptist Union consists of various Baptist ministers, churches and associations. Its objects are to extend brotherly love and union, unity of exertion both in local and general efforts for the spread of Christianity, to obtain accurate statistical information respecting the denomination, etc. James Low, Esq. is Treasurer; Rev. W. H. Murch, D. D., Rev. Joseph Belcher, Rev. Edward Steane, Secretaries. The whole number of churches composing the Union is 426. Independently of the large number of churches not connected with any local association, it appears that there are in Great Britain 38 associations of Baptist churches; that in these associations there are 891 churches, 4,485 baptisms in one year preceding, 575 restored to communion, 1,610 died, 850 dismissed, 1,042 excluded. The clear increase was 3,247; the number of members in 725 of the associated churches was 71,183. This document is of much interest and value, as it contains a list of the Evangelical Baptist churches and ministers of Great Britain and Ireland, time of formation of the church, number of members, time of settlement of minister, etc. The whole number of churches reported is 1,524, church members reported 58,893.

The income of the Irish Evangelical Society is about £3,100. The Society employs a variety of ministers, agents, together with books, tracts, etc. in the moral regeneration of Ireland. The pamphlet is crowded with facts, which abundantly prove the need of Ireland, and that this Society is doing no inconsiderable amount of good in supplying that need.

The income of the Baptist Missionary Society is about £18,000. Number of stations in India and the Asiatic Islands 27, number of sub-stations 18, of ordained missionaries 32, native preachers 44. Number of members in the mission churches in the Island of Jamaica 18,720, of inquirers 17,781, Sunday school scholars 7,464, ordained missionaries 20.

**8. Common Schools and Teachers' Seminaries. By Calvin E. Stowe, D. D., Professor of Biblical Literature, Lane Seminary, Cincinnati, Ohio. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 26.**

The first of these pieces is a Report on Elementary Public Instruction in Europe, which was made to the General Assembly of Ohio, in December, 1837. It has been printed by the Legislatures of Ohio, Massachusetts, Pennsylvania, Michigan, New York and other States. The second piece is an article originally published in the American Biblical Repository, July, 1839. The value of the articles, after the above statements, need not be told.

**9. Report of the Executive Committee of the American Temperance Union, 1839. New York: S. Benedict. pp. 80.**

This Report is filled with a great variety of valuable facts on the progress of the temperance cause throughout the world. One of the most interesting topics is the account of the action of the various legislatures of the Union on the subject of licence laws. Copious extracts are also given from the correspondence of E. C. Delavan, Esq., who has just returned from an extensive tour in Europe, undertaken for the promotion of the temperance cause.

**10. Fortieth Annual Report of the Massachusetts Missionary Society, presented at Boston, May 28, 1839. pp. 65.**

The receipts of this long-tried and very useful Society, the last year, were \$19,548 10, and the expenditures \$14,465 30. Appropriations were made to about eighty feeble churches. The sum given to a church varies from \$25 to \$400. About one-half of the whole number received \$100 each. Rev. Joseph S. Clark, late of Sturbridge, is the present Secretary of the Society, in place of Rev. Dr. Storrs resigned.

**11. *The Fifteenth Annual Report of the American Sunday School Union, May 21, 1839.* pp. 36.**

The whole number of schools and societies which have been recognized as auxiliary to the American Sunday School Union is 1,364. Of the Union Questions, 1,044,080 copies have been circulated. Of various moral and religious publications, about 18,000,000 of copies have been diffused over the whole land. About \$82,000 worth of books have been sold during the past year. The Report is drawn up with uncommon ability, and contains many suggestions and facts of the highest practical value.

**12. *The Thirteenth Report of the American Home Missionary Society.* 1839. pp. 104.**

The whole number of missionaries and agents employed, during the past year, was 665. The whole number of congregations and missionary districts which have been supplied in whole or in part was 794, and the aggregate of ministerial labor performed is equal to 473 years. The number added to the churches on profession of their faith is 2,500. The number of pupils in Sabbath schools and Bible classes is above 58,000. The number of subscribers to temperance pledges in the congregations is about 78,000. The receipts of the year have amounted to \$82,564 63. A variety of very encouraging facts are stated, showing the great and increasing usefulness of this noble, and truly national institution.

**13. *Address delivered at the Twenty-Second Anniversary of the Mason Street Sabbath School, Boston.* By Samuel H. Walley, Esq., Superintendent. pp. 24.**

Mr. Walley, being about to make a tour in Europe, addressed his school on the last Sabbath in which he was with them. This Address, together with the other exercises on the occasion, is now published. The school has evidently exerted a great and happy influence. The sentiments of the Address are fraught with affection and paternal kindness, such as we should naturally expect from its respected author.

**14. *The Fifth Annual Report of the Central Board of the Benevolent Fraternity of Churches.* Boston. 1839. pp. 20.**

The Benevolent Fraternity of Churches is an association of several religious societies (Unitarian) in the city of Boston, for the improvement of the moral state of the less favored portions of the community, by the support of a ministry at large and by other appropriate means. Rev. Dr. Tuckerman commenced his labors in this field in 1826. In 1828, a chapel was erected in Friend Street. In 1833, Dr. Tuckerman was assisted in his labors by Messrs. Barnard and Gray. In 1835, a spacious building was erected in Warren Street, which Mr. Barnard occupied. In 1836, a neat and commodious chapel was erected for Mr. Gray in Pitts Street. In 1837, Messrs. Waterston and Sargent were elected ministers at large, Mr. Waterston taking the northern part of the city, and Mr. Sargent the southern. A meeting-house is about to be erected on the Neck. For this purpose, \$8,246 have been subscribed.

**15. *The American Almanac and Repository of Useful Knowledge for the year 1840.* Boston: David H. Williams. pp. 334.**

This volume of the Almanac, the eleventh in number from the commencement of the publication, is the first volume of the second series. The last volume of the first series contained a general index of the whole. The principal subjects treated in the present volume, in addition to such matters as are common to all or most of the volumes, are a List of American Writers, the North-eastern Boundary, Debts and Stocks of the several States, Steam Engines and Steamboat Navigation, American and Belgian Rail-Roads, and notices of State Prisons or Penitentiaries, and Asylums for the Insane in different States. The reputation of this work is so well established, that it is not necessary for

us to commend it to the public attention. Its usefulness is known throughout this country, and in other lands.

16. *The College System of Education: A Discourse delivered before the Trustees of Hamilton College, May 8, 1839, by Simeon North, on occasion of his Inauguration as President of the College. Published by request of the Trustees.* pp. 20.

Mr. North has been, for a number of years, a professor of languages in Hamilton College. He was formerly a tutor in Yale College, of which institution he is an alumnus. His predecessors in the presidency of Hamilton College were Rev. Drs. Azel Backus, Henry Davis, Sereno E. Dwight and Joseph Penny. The institution was established in Clinton, near Utica, N. Y. in 1812.

The features in the college system of instruction, which President North discusses, are, 1st, its liberal character; 2d, its regularity and system; 3d, its thoroughness; 4th, its practical nature; 5th, its popular tendencies or its fitness to the character and wants of the people; and 6th, its Christian aspects. The author then turns to a brief examination of the claims of colleges upon the support and favorable regards of the community. The colleges are identified with the interests of sound learning in our country, and also with the cause of civil liberty and of pure religion. The author, in the course of his discussion, makes some very seasonable and important remarks on the study of the Greek and Roman languages. He also touches on the indispensable importance of harmonious views and of united effort on the part of all who are intrusted with the concerns of our colleges; and on the equally obvious point, that colleges must be endowed; as, otherwise, they can never greatly prosper. Sound thought, and comprehensive views characterize this excellent address. We trust that under the auspices of its author, Hamilton College will enjoy many years of prosperity and usefulness.

17. *A Self-Supporting System of General Education, the Theory and Practice, built much on the union of Oral Instruction with proper handicraft. Delivered before the American Institute of Instruction at Lowell, Aug. 1838. By Ezekiel Rich, Minister of the Gospel, Troy, N. H.* pp. 32.

The objects aimed at in Mr. Rich's plan are, 1. radically to improve the common schools, and greatly to reduce their expense; 2. to afford to youth, without expense, except of time, a classical, liberal and even a professional education; 3. to furnish good homes, a competent support, a general and liberal education, to destitute orphans and other indigent children, from about five to sixteen years of age. Under the first mode, the pupils may be denominated district or village classes. Under the provisions of this mode, Mr. Rich, in eighteen months before the date of writing this lecture, had fifty day-scholars, who boarded at home or in the neighborhood, and united in study with the inmates of the family, six hours in a day. Under the second mode, temporary, manual labor boarding-scholars are received, at the age of twelve or over, of both sexes, who are expected by their daily labors, in ordinary times, to pay their way, clothing and all; in very good times, to do more than this. This department gives the institution the name of the "Grand Monadnock Self-Supporting Seminary for General and Liberal Education." About forty pupils joined this department between April, 1834, and August, 1838. Under the third mode of the establishment, indigent children, mostly orphans, are adopted. This is called "The New Hampshire Orphans' Home." It consists of twenty-four pupils. The main feature of the whole establishment is, that Mr. Rich *teaches the children orally from book, or from mind*, while they continue at work. The work in which they engage is braiding, knitting, sewing, etc. The results of the enterprise seem to be encouraging. The institution, Mr. Rich says, has well supported itself, paid six per cent. yearly on all the property used, and laid up besides, more than \$200 a year; good health has been universal; habits of neatness, frugality, etc. have been acquired, and at least *as* great improvement made in knowledge

and mental discipline, as in the best academies. We should entertain some doubts of the ultimate success of institutions founded on the plan of Mr. Rich.

18. *A Memorial of what God hath wrought: A Discourse, delivered at Peacham, Vt., March 31, 1839. By Leonard Worcester, Pastor of the Congregational Church.* 1839. pp. 16.

Peacham was settled in 1777. The Congregational church was formed April 14, 1794. Owing to many difficulties, it was a long time before any pastor was settled. An aged female informed Mr. Worcester that he was the *eightieth* person whom she had heard preach in Peacham. Mr. Worcester was ordained Oct. 30, 1799. During his ministry, 645 deaths occurred among the people; he solemnized 303 marriages. The number of members of the church at the time of his ordination was 40. The whole number admitted by him is 566. At one revival of religion, (1818-1819), 225 members were added to the church by profession. In addition to Mr. Worcester's other labors, it may be stated that he has educated several sons for the Christian ministry, one of whom is the excellent missionary, Samuel A. Worcester. Much of the external prosperity of the town of Peacham is to be ascribed to the influence of their venerable minister.

We regret that we have not room to insert in this number, notices of other publications sent us, which have been prepared. They will be given in the next number.

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QUARTERLY LIST  
OF  
DEATHS OF CLERGYMEN.

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MARK H. SHEPHERD, *et. 29*, F. W. Bap. Albion, Maine, May 5, 1839.

AARON BANCROFT, *D. D. et. 84*, Unit. Worcester, Massachusetts, Aug. 14, 1839.

DANIEL FULLER, *et. 89*, Cong. Sheffield, Ms. Aug. 23.

ALBERT G. WICKWARE, *et. 32*, West Stockbridge, Ms. Sept. —

JOHN N. GOODHUE, *et. 29*, Cong. Marlborough, Ms. Sept. 13.

JOHN TURNER, *et. 70*, Cong. Dorchester, Ms. Oct. 2.

JAMES A. PEABODY, *et. 34*, Pres. Lynn, Ms. Oct. 12.—Agent B. E. Gen. Assembly.

NICHOLS JOHNSON, *et. 45*, Bap. Flaxville, Rhode Island, Aug. 20, 1839.

JAMES WILSON, *et. 80*, Cong. Providence, R. I. Sept. —

HENRY GLEASON, *et. 37*, Cong. Durham, Connecticut, Sept. 16, 1839.

NATHANIEL PAUL, *et. 46*, Bap. Albany, New York, July — 1839.

NATHANIEL MERRILL, *et. 57*, Cong. Wolcott, N. Y. July 4.

JOHN LORD, *et. 66*, Cong. Buffalo, N. Y. Aug. 23.

WILLIAM LUCAS, Cong. Auburn, N. Y. Aug. 27.

MOSES BENJAMIN, *et. 45*, Meth. Hempstead, L. I., N. Y. Sept. —

THOMAS MORRILL, *et. 91*, Meth. Elizabethtown, New Jersey, July — 1839.

JOHN PLOUTS, Pres. Mount Holly, N. J. Aug. 24.

ELI BALDWIN, *D. D. et. 48*, Ref. Dutch, New Brunswick, N. J. Sept. 6.

WILLIAM B. SLOAN, *et. 68*, Pres. Greenwich, Pennsylvania, July 3, 1839.

TIMOTHY ALDEN, *et. 68*, Pres. Meadville, Pa. July 5.

CHARLES OGBURN, *et. 80*, Meth. Mecklenburgh Co. Virginia, Feb. 22, 1839.

SMITH SHERWOOD, Bap. Portsmouth, Va. July —

THOMAS T. HARRIS, *et. 52*, Bap. Green Lawn, Va. Sept. 25.

NATHANIEL BOWEN, *D. D. et. 60*, Epis. Bishop, Charleston, South Carolina, Aug. 25.

ABRAM KAUFMAN, Epis. Charleston, S. C. Sept. 28.

JOHN FORD, *et. 52*, Bap. Pickens Co. Georgia, June 5, 1839.

AUGUSTUS O. BACON, *et. 23*, Bap. Walthourville, Ga. July 3.

WILLIAM V. THACHER, Unit. Savannah, Ga. July 12.

THOMAS J. RAWLS, *et. 23*, Miss. Savannah, Ga. Sept. 17.

OLIVER T. HAMMOND, *et. 26*, Bap. Irwinton, Alabama, Sept. 6, 1839.

P. L. McABOY, Pres. Washington, Kentucky, Aug. 29, 1839.

JOHN HAMRICK, F. W. Bap. Highland Co. Ohio, Nov. 24, 1838.

JEREMIAH OSBORN, *et. 61*, Cong. Munroe, O. July 20, 1839.

PETER R. BURIEN, *et. 28*, Meth. Chicago, Illinois, Aug. — 1839.

ADINO STANLEY, *et. 35*, Pres. White Pigeon, Michigan, May 21, 1839.

*Whole number in the above list, 35.*

SUMMARY.

AGES. STATES.

From 20 to 30.....	6	Maine.....	1
30 40.....	4	Massachusetts.....	6
40 50.....	4	Rhode Island.....	2
50 60.....	4	Connecticut.....	1
60 70.....	5	New York.....	5
70 80.....	2	New Jersey.....	3
80 90.....	2	Pennsylvania.....	2
90 100.....	1	Virginia.....	3
Not specified.....	7	South Carolina.....	2
		Georgia.....	4
Total.....	35	Alabama.....	1
		Kentucky.....	1
Sum of all the ages specified.....	1,548	Ohio.....	2
Average age.....	52	Illinois.....	1
		Michigan.....	1
Total.....	35		

DENOMINATIONS.

Congregational.....	9	DATES.
Presbyterian.....	6	
Episcopalian.....	2	1838. November..... 1
Baptist.....	7	1839. February..... 1
Methodist.....	4	May..... 2
Unitarian.....	2	June..... 1
Free Will Baptist.....	2	July..... 9
Dutch Ref.....	1	August..... 9
Missionary.....	1	September..... 10
Not specified.....	1	October..... 2
Total.....	35	Total..... 35

**QUARTERLY LIST**  
OF  
**ORDINATIONS AND INSTALLATIONS.**

**SAMUEL ADLAM**, Bap. inst. pastor, Hallowell, Maine, Aug. 15, 1839.  
**JOHN D. PARRIS**, Bap. ord. Foreign Miss. Bangor, Me. Aug. 29.  
**DAVID R. WILLIAMS**, Bap. ord. Foreign Miss. Bangor, Me. Aug. 29.  
**DANIEL DOLE**, Cong. ord. Foreign Miss. Bloomfield, Me. Sept. 17.  
**ARIEL P. CHUTE**, Cong. inst. pastor, Pownal, Me. Sept. 18.  
**PELATIAH HANSCOM**, Bap. ord. pastor, South Hampton, New Hampshire, July 5, 1839.  
**ARCHIBALD BENNETT**, Bap. ord. pastor, Norwich, Vermont, June 15, 1839.  
**INCREASE JONES**, Bap. ord. pastor, Pittsford, Vt. July 25.  
**JONATHAN H. GREEN**, Bap. ord. pastor, Cavendish, Vt. Aug.  
**JOHN H. WORCESTER**, Cong. ord. pastor, St. Johnsbury, Vt. Sept. 5.  
**SAMUEL HUNT**, Cong. ord. pastor, Natick, Massachusetts, July 17, 1839.  
**JACOB ROBERTS**, Cong. inst. pastor, Fairhaven, Ms. July 17.  
**THOMAS M. SMITH**, Cong. inst. pastor, New Bedford, Ms. July 24.  
**BENJAMIN F. CLARK**, Cong. ord. pastor, North Chelmsford, Ms. Aug. 1.  
**ALEXANDER MONTGOMERY**, Cong. ord. Evang. Springfield, Ms. Aug. —.  
**JAMES B. GOODWIN**, Epis. ord. priest, Boston, Ms. Aug. 4.  
**RICHARD M. CHIPMAN**, Cong. inst. pastor, Athol, Ms. Aug. 15.  
**IMLAH G. BARKER**, Bap. ord. Evang. Newton, Ms. Aug. 21.  
**ELIAS L. MAGOUN**, Bap. ord. Evang. Newton, Ms. Aug. 21.  
**AMOS A. PHELPS**, Cong. inst. pastor, Boston, Ms. Aug. 24.  
**DANIEL SMITH**, Cong. ord. For. miss. Amherst, Ms. Sept. 3.  
**ROYAL REED**, Cong. ord. pastor, Cummington, Ms. Sept. 11.  
**NATHANIEL COLVER**, Bap. inst. pastor, Boston, Ms. Sept. 15.  
**OLIVER A. TAYLOR**, Cong. inst. pastor, Manchester, Ms. Sept. 18.  
**JOSEPH B. BREED**, Bap. ord. evang. Lynn, Ms. Sept. 24.  
**HENRY W. LEE**, Epis. ord. priest, Lowell, Ms. Oct. 9.  
**CHARLES ROBINSON**, Cong. inst. pastor, Medfield, Ms. Oct. 16.  
**CYRUS BARKER**, Bap. ord. pastor, Newport, R. I. Sept. 3.  
**DANIEL G. SPRAGUE**, Cong. inst. pastor, Colchester, Connecticut, July 4, 1839.  
**JOSEPH HARVEY**, D. D., Pres. inst. pastor, Enfield, Ct. July 9.  
**CYRUS MINER**, Bap. ord. pastor, North Stonington, Ct. Aug. 22.  
**WILLIAM B. ASHLEY**, Epis. ord. priest, Glastenbury, Ct. Aug. 27.  
**CHARLES S. BENTLEY**, Cong. inst. pastor, Harwinton, Ct. Sept. 11.  
**CHAUNCEY D. RICE**, Cong. ord. pastor, Granby, Ct. Sept. 11.  
**DANIEL B. BUTTS**, Cong. inst. pastor, Stanwich, Ct. Oct. 2.  
**S. G. PUTNAM**, Cong. inst. pastor, Guilford, New York.  
**HENRY BOWER**, Bap. ord. pastor, Sparta, N. Y. June 6, 1839.  
**ABEL HASKELL**, Bap. ord. pastor, Middlesex, N. Y. June 20.  
**HENRY BLACKMAN**, Bap. ord. pastor, Villanova, N. Y. June 23.  
**WILLIAM P. COOL**, Bap. ord. pastor, Belfast, N. Y. June 27.  
**ELI KEMBERLY**, Bap. ord. pastor, Middlefield, N. Y. July 2.  
**JOSIAH PARTINGTON**, Pres. inst. pastor, Knowlsville, N. Y. July 9.  
**NATHANIEL W. FISHER**, Pres. inst. pastor, Lockport, N. Y. July 10.  
**SAMUEL S. HAYWARD**, Bap. ord. pastor, Etna, N. Y. July 10.  
**C. A. BOARDMAN**, Pres. inst. pastor, Youngstown, N. Y. Aug. 6.  
**J. M. SCRIBNER**, Ref. Dutch, inst. pastor, Walden, N. Y. Aug. 20.  
**A. C. PATTERSON**, Epis. ord. priest, Utica, N. Y. Aug. 26.  
**WALTER R. LONG**, Pres. ord. Evang. Troy, N. Y. Aug. 28.  
**JOHN ELLIOTT**, Pres. inst. pastor, Youngstown, N. Y. Sept. 10.

ELISHA B. SHERWOOD	Pres. inst. pastor, Wilson, N. Y.		
Sept. 11.			
JAMES MALTBY SAYRE	Pres. inst. pastor, Rondeau, N. Y. Sept. 18.		
DANIEL B. WOOD	Pres. inst. pastor, Springwater, N. Y. Sept. 19.		
GEOHGE P. PRUDEN	Pres. inst. pastor, Medina, N. Y. Sept. 25.		
WAYNE GRIDLEY	Cong. ord. Evang. Clinton, N. Y. Sept. 25.		
JOSIAH PEABODY	Cong. ord. For. Miss. Clinton, N. Y. Sept. 25.		
CALEB STRONG	Pres. inst. pastor, New York-American Presbyterian Ch. in Montreal, L. C.		
HENRY CROSDALE	Epis. ord. priest, Burlington, New Jersey, Aug. 4, 1839.		
JEREMIAH S. LORD	Ref. Dutch, inst. pastor, Montville, N. J. Aug. 20.		
W. E. FRANKLIN	Epis. ord. priest, Montrose, Pennsylvania, July 28, 1839.		
GEORGE P. HOPKINS	Epis. ord. priest, Montrose, Pa. July 28.		
JAMES B. NOBLIT	Epis. ord. priest, Kensington, Pa. Sept. 17.		
JOHN GORDON MAXWELL	Epis. ord. priest, Kensington, Pa. Sept. 27.		
JOSHUA PETERKIN	Epis. ord. priest, Alexandria, District of Columbia, Aug. 11, 1839.		
JAMES H. MORRISON	Epis. ord. priest, Alexandria, D. C. Aug. 11.		
J. E. SAWYER	Epis. ord. priest, Alexandria, D. C. Aug. 11.		
O. BULKLEY	Epis. ord. priest, Alexandria, D. C. Aug. 11.		
T. T. CASTLEMAN	Epis. ord. priest, Alexandria, D. C. Aug. 11.		
J. TOWLES	Epis. ord. priest, Alexandria, D. C. Aug. 11.		
JOHN McQUESTER	Bap. ord. pastor, Macon Co. Alabama, July 14, 1839.		
NELSON D. SANDERS	Bap. ord. pastor, New Orleans, Louisiana, Jan. 12, 1839.		
RICHARD SATTERFIELD	Bap. ord. pastor, New Orleans, La. Jan. 12.		
NAAMAN DAWSON	F. W. Bap. ord. pastor, Scott, Ohio, June 9, 1839.		
TIMOTHY STEARNS	Pres. inst. pastor, Worthington, O. July 2.		
THOMAS JONES	Cong. inst. pastor, Troy, O. July 19.		
JOHN B. ROBERTSON	F. W. Bap. ord. pastor, Miami, O. Sept. 1839.		
J. W. GOODELL	Pres. inst. pastor, Granger, O. Sept. 24,		
SHERMAN B. CANFIELD	Pres. inst. pastor, Ohio City, O. Oct. 1.		
THOMAS LEE	Pres. ord. Evan. Cleveland, O. Oct. 1.		
— MACPHERSON	Bap. ord. pastor, Leroy, Illinois, June 30, 1839.		
LYMAN B. KING	Bap. ord. pastor, Belvidere, Ill. Aug. 1.		
LUTHER LAWRENCE	Bap. ord. pastor, Belvidere, Ill. Aug. 1.		
THOMAS TAYLOR	Bap. ord. pastor, Manchester, Ill. Aug. 12.		
LYMAN H. MORE	Bap. ord. pastor, Macon, Michigan, June 7, 1839.		
JOHN MCCOE	Bap. ord. pastor, Northfield, Mich. July 11.		
<i>Whole number in the above list, 84.</i>			
<b>SUMMARY.</b>			
Ordinations.....	56	STATES.	
Installations.....	28		
Total.....	84	Maine.....	5
		New Hampshire.....	1
		Vermont.....	4
		Massachusetts.....	17
		Rhode Island.....	1
		Connecticut.....	7
		New York.....	21
		New Jersey.....	2
		Pennsylvania.....	4
		Dist. Columbia.....	6
Pastors.....	56	Alabama.....	1
Evangelists.....	7	Louisiana.....	2
Priests.....	15	Ohio.....	7
Missionaries.....	5	Illinois.....	4
Total.....	84	Michigan.....	2
		Total.....	84
<b>DENOMINATIONS.</b>		<b>DATES.</b>	
		1839.	
Congregational.....	22	January.....	2
Presbyterian.....	15	June.....	8
Episcopal.....	15	July.....	17
Baptist.....	28	August.....	28
F. W. Baptist.....	2	September.....	22
Dutch Ref.....	2	October.....	5
		Not specified.....	2
Total.....	84	Total.....	84

**JOURNAL**  
**OF**  
**THE AMERICAN EDUCATION SOCIETY.**  
**NOVEMBER, 1839.**

**WISDOM IN CLERGYMEN.**

[By Rev. CHARLES B. HADDICK, Professor in Dartmouth College.]

AMONG the qualifications of a Christian minister mention is made of wisdom. A degree of prominence is given to this trait of character by the remarkable counsel of our Saviour to the Apostles, "Be ye wise as serpents." That the nature of the quality might not be mistaken he adds the caution, that they be "harmless as doves." St. Paul recognizes the same trait and the same limitation of it in his frequent contrast of "the wisdom of this world," with "the wisdom that is from above"—"the wisdom of men," with "the wisdom of God." He, also, in an eminent degree, illustrated this feature of ministerial excellence by his own example. He became all things to all men, without violating his consistency; and caught them with guile, without making gain of them.

This wisdom is the combination of different traits; and more easily described by its effects, than analyzed into its elements. It seems to involve sagacity, prudence, common sense, and a knowledge of the world. It supposes integrity of principle, benevolence, and self-control. And, in point of fact, as it must naturally be from its constituent principles, it is, in its higher degrees, a rare endowment. Learning, the choicest and deepest, does not imply it; zeal, the purest and warmest, does not secure it. There may be strong intellect and ardent love without it. It is not showy in its exhibitions. It has not the prominence of a bold individual attribute, like imagination or reason. It is rather a happy temperament of all the powers; a beautiful proportion among the different features of the character; an invisible spirit of propriety diffused throughout the entire constitution and action of the man. Washington had it in an eminent degree in civil and military life. No man felt able to tell, in a word, wherein his great strength lay, and yet every man saw and venerated it. Our blessed Saviour was the perfect model of it. He needed not that any should testify of man for he knew what is in man. He could speak as never man spake. He was in the world, and yet above it; among men, at their feasts, and marriages, in the tumultuous assembly, insulted by the taunts and goaded by the violence of a mob; and yet he was holy, harmless, undefiled and separate from sinners. He was Wisdom. Happy the man who has learned in this school.

The nature and value of this qualification will be more clearly seen, by considering some of the occasions on which it is needed.

And, first, it is necessary in the study and application of theological truth. In every profession, theoretic truth admits of infinite variety of exhibition and application. The great principles of government and political economy are, in themselves, as permanent as the truths of mathematics; the essential principles of medicine are for the most part settled and universal; the law of the land is fixed by statute or by general consent. In all these departments a studious man soon acquires a tolerable accuracy and compass of theoretic knowledge; and in all of them, may still, with the greatest learning, be to every practical purpose, a madman or a fool. There is, besides, and beyond all theory, a

certain tact, a certain judgment, a quick and nice perception of fitness, in a word, a practical wisdom, without which the strongest minds are weak, and the best principles often lead to absurdity and defeat. There is, in reality, no such thing as a general principle. All reality is particular. General principles are mere abstractions. In nature and in life, we find these always modified by circumstances. The mechanical powers are never applied without being affected by friction, changes of temperature, and other accidental causes, which modify their operation, and affect their result. A skilful mechanic makes the necessary allowance, and, by means of a practical wisdom acquired only by observation and experience, estimates with surprising exactness the kind and degree of modification, to which the principles of his art are subject. This modification becomes more important as the circumstances become complicated; and is most of all important in reference to intelligent beings, whose ever varying feelings, condition, and volitions, present a striking contrast to the simple and uniform character of inanimate matter. A man, who should regard nothing but his general truths, in the practice of the manual arts, would expose himself to failure and ridicule. He who should apply the lessons of history, the doctrines of medicine, or the laws of the land, with the same disregard of the varieties of condition, time and character, among men, would be justly deemed a visionary, and properly held responsible for his folly and presumption.

The Bible is a book of faultless principles. To discover and systematize these revealed truths, in their simplicity and beauty, requires no ordinary study and discernment. To apply them to the changeful forms of society, to make allowance for new varieties of character and new circumstances, without sacrificing or marring the principles themselves, demands even higher and rarer qualities. Because Paul directs Timothy to bring with him the cloak, which he had left at Troas with the books and the parchments, no one would think of urging the same duty on the body of Christians in all ages. And because the same apostle advised the primitive preachers not to marry, we do not all hold the unlawfulness of marriage among the clergy. In such plain cases the consequence of applying the precept beyond the circumstances to which it was originally adapted, renders any such application a gross absurdity. But it is possible one might see such an absurdity, and yet not discover, that a similar liberal interpretation may with equal propriety be given to the prohibition against going to law before unbelievers, to community of goods, to unquestioning subjection to government, to holding property in men, to the command to give to him that asketh, and to many similar usages and precepts of apostolic authority. To distinguish the spirit, the essentials of Christianity from what is local or temporary, and incidental in it, and to give its doctrines the form and complexion, which adapt them to particular times and circumstances, and yet to preserve untarnished and unmixed the vital truths of revelation, requires a happy mental constitution, too rare not to attract attention, and too important not to command respect. A pure Christianity, at once glowing with the hues of original thought, and redolent with the odors of a fresh blown piety, a system of doctrines and a mode of preaching, true to inspiration, and yet moulded to the demands of the times, and fitted to the great ends of the gospel, how seldom has God given to this world the enviable treasure in an earthen vessel, since the perfect Man was heard in Judea.

There are men of a single principle, some *ism* or other, to which every thing else pays obeisance; they preach it; they pray according to it; they talk of it when they rise up and when they sit down; they are, in short, the very incarnation of it. To them nothing is good in faith or practice, in which this principle is not the main element; and nothing too wrong to be sanctified by it. Whether it be anti-slavery or anti-abolition, anti-masonry or moral reform, it is with them first and last and midst and without end. If it take the form of a favorite doctrine, as of the sinner's ability or inability, of foreordination, or free-will, of submission, or perfection, it seems to the diseased vision of its victim, to be the one thing revealed, written all over the volume of Divine Truth, within and without. If it be a principle of interpretation, that of the analogy of faith, for example, or of accommodation, or the double sense, it is the golden key that

unlocks all the mysteries of Scripture. If a philosophical theory, it explains all and harmonizes all. It resolves every thing, and every thing is resolved into it. Whether it take the name of Scottish or German, sensual or transcendental, it is equally positive of being the philosophy of philosophies, and having the exclusive right to interpret the Scriptures in its own way.

There are, also, *theoretical* preachers and *practical* preachers, the former always explaining difficulties, and always finding difficulties to explain; the latter earnestly and incessantly urging men to duty, and mourning and wondering that men think so little of their exhortations. There are men passionately attached to old things, and men equally fond of new things. In the former the divines of the seventeenth century speak, though dead; in the latter, the mode of argument and expression, which some fortunate enthusiast, of the warm tempered West, has transferred from the forum to the pulpit, make us almost to doubt, whether we are, in reality, in the temple of the Lord or the market-place. The extremes of delicacy and of vulgarity may find their way into the language of the sanctuary; a delicacy, so extremely fastidious, that the most common names of things, made prominent in the Bible, are rejected as unfit for the public ear; a vulgarity, which is not offended by the grossest illustrations, the coarsest humor, and the use of colloquial contractions and inaccuracies of language.

How much the candidate for the sacred order, needs that best and rare intellectual endowment, a practical wisdom, which, as it were, instinctively discerns the true, the pertinent, the proper, and enables a man to maintain the happy medium between extremes, and to command the respect of all by falling into the extravagances of none.

The need of such wisdom is seen, secondly, in the *pastoral office*.

In pastoral life extremely delicate questions arise. The limits of pastoral authority are ill defined; the duties and responsibilities of church members far from being settled; and the whole course of ecclesiastical discipline full of uncertainty and perplexity. Matters of difference between the individual members of a church, between different churches, or between a church and its pastor, often involve points of much difficulty and delicacy, and demand the exercise of the nicest discrimination and the utmost sagacity and good judgment, in adjusting them. Our form of church government leaves great responsibility to rest on the pastor, and renders a well balanced mind, an eminently wise man, an invaluable treasure not only to his own people, but to the whole circle of churches with which they are on terms of Christian intercourse. In the ordinary intercourse of a minister with his people, there is room for the exercise of all the wisdom we are capable of attaining. Discretion out of the pulpit gives authority to the pulpit itself. A skilful husbanding of the resources of the pastor, secures a respectful audience to the preacher. An obstinate adherence to a favorite measure, and a fickle and fluctuating course, may equally abridge the influence of a minister. There are particular cases in the history of communities, which cannot safely be overlooked or disregarded. There is a time to sow and a time to reap; a time to take a stand on some great truth or principle of duty, with a martyr's fortitude, and a time to flee from one city to another. Happy, happy the man, to whom God giveth wisdom to discern the signs of the time, and to adapt himself to the exigencies of the Divine Providence.

The need of wisdom is, also, obvious in the relations of the minister as a man.

It is not possible to separate the professional from the private character; the pastor and the preacher, from the citizen, the neighbor, the husband and the parent: indeed, the eloquence, the influence, the usefulness of a minister depend essentially on his personal character. It is not simply, nor mainly, what a man utters in the desk, or does in his profession out of it, that determines the impression he makes. The life of the man, known and read of all men, insensibly infuses its influence into his speech and his measures. The very same words are the same no longer, when they drop from other lips; and the identical policy, which adopted by one man is coldly approved and reluctantly supported, meets the wishes and engages the enthusiasm of all, if proposed by

another. Nor is it altogether a difference of direct personal influence; the policy and the speech of men of opposite characters, however alike in form and every definable feature, are nevertheless as different as the zephyr that floats to us over the stagnant marsh, from the zephyr that is wafted across a garden of spices. It is a zephyr still and a zephyr only—a soft breath of air; but in the one case we involuntarily turn away our faces; in the other, it is luxury to breathe.

The differences of private character, which we have now in view, are such only as result from different degrees, not of moral excellence, but of wisdom and discretion. A man may do a real kindness, with true good will, but with so bad a grace, that he gets no credit for it. He may reprove a fault with a gentle spirit, but a most ungracious tone. One may shake hands with his neighbor in a manner that seems to wish him farther off. Men, of whom such are specimens, complain of being perpetually misapprehended; and with great reason, for they are continually misrepresenting themselves. We may be over precise also, or loose in pecuniary matters, and in manners—in one style of living and in dress. An intelligent people choose to see the man whom they have selected for a spiritual teacher, neither vain of idle distinctions, nor careless of the proprieties and dignity, which befit a cultivated mind and an honorable profession. A fop, a sloven, are equally condemned. He who haggles with market men and stage proprietors, and he who cannot safely be trusted with his own money or his own horse, are alike subject to reproach.

In all these views, the character of a minister of the gospel is hard to maintain. He is a wise man, who does not materially err.

These remarks are made of course with reference to the young men, who are preparing for the sacred office; and in the hope that they may serve to remind the fathers and brethren, already in the profession, of the service they may render to the cause of truth, by inculcating the cultivation of clerical wisdom on their young friends and pupils.

One of the principal means of cultivating the wisdom we have spoken of, is keeping it in the student's eye as a qualification to be aimed at. The very idea of the character itself, steadily held in mind, directs attention to the exhibitions of it in others, and to the occasions which call for it, and thus unconsciously leads to those trains of thought and habits of action, which generate and develope it. One of the great points in education is to secure attention to things always near us, and yet, generally overlooked. It is especially so in reference to those influences, which, though slight and insensible, are rendered important by their constancy. Of this kind are the influences, which gradually form the manners and the spirit of a man, in the society of his fellow-men and amid the scenes of nature. Of the same sort, in a great degree, are the sources of that peculiar trait of character, of which we are speaking.

Another means of improvement in this respect is the careful observation of our own minds. It is an evil of the present state of society, that a man's own feelings and judgment are last and least consulted by himself. The individual is lost, or trodden down, in the multitude. Yet one of the best guides of the theologian, or the pastor, or the man, is the oracle in his own bosom. Let the divine ask himself what his own intellect approves, what his own heart feels, what his own soul needs; and he may, for the most part, presume, that just that will command itself to every intellect, touch every heart, and satisfy every soul. At any rate, if in such a man's theology, or manners, or measures, there should be striking peculiarities, they will be his own, full of an original spirit, and not necessarily oddities, or extravagances.

But, doubtless, the best aid is furnished by the study of the Scriptures. There is no circumstance more characteristic of the Bible, than its peculiar modes of exhibiting truth and the models it contains of moral and professional wisdom.

To illustrate the peculiarity of Scripture eloquence would require a great deal of time, and would, after all, be but imperfectly done, by the best criticism. It can be well understood only by taking the sacred volume itself into the

closet. We discover in it no traces of art. We hear no note of preparation for effect. We seem at ease, in the company of men nowise extraordinary, in most respects, and acting their parts in common scenes—men subject to like passions with us—scenes very like our own homes. And the truths with which we are conversant, here, when we gather them up from this and that portion of the record, and place them side by side in systematic order, seem just like other bodies of divinity.

Still, as we give ourselves up to the guidance of the inspired writers, and follow, somewhat minutely and carefully, the train of events, the development of character, the interviews of men with one another and with God, which make up these wonderful books, how changed all things appear. What strange impressions are made; what mysterious objects pass before us and stand around us. What a life we are living, what an end we are approaching, what a world we dwell in, what scenes await us. We feel as if we were penetrated by the eye of God and surrounded by his presence. We are filled with a mingled feeling of abasement and exaltation; compelled to look on ourselves as at once the worst and the most privileged of beings—too mean and too guilty to deserve any thing, and yet solicited to accept of all things—captives, redeemed; enemies, reconciled. We seem to ourselves to be living in vain, with every thing to do; to be striving for nothing with every thing to gain. And, if the heart is yet sensitive, in spite of our pride, we weep tears of regret at the ignoble life we lead, and give ourselves, with earnestness, to the work of our own salvation and the promotion of the glory of God. Such impressions and such resolutions we cannot avoid, but by shutting up the Book of life, and laying it away out of our sight. A wicked man dreads to be alone with it. We cannot too much study a book of this spirit, nor fail to catch something of its style of eloquence, by habituating ourselves to feel its influence on our own hearts. The diligent reader of the sacred Scriptures and the careful student of his own heart, will soon find, that to these sources he owes more of whatever true wisdom he may attain, than to all the schools.

The nearest approach to this style of teaching, which the history of heathen eloquence, and, perhaps, of uninspired eloquence, in any state of society, affords, is exhibited in the public instructions of Socrates. In Plato's Banquet, Alcibiades is made to say, "When I heard Pericles, or any other great orator, I was entertained and delighted; and I felt that they had spoken well. But no mortal speech has ever excited in my mind such emotions as are kindled by this magician. Whenever I hear him, I am, as it were, charmed and fettered. My heart leaps like an inspired Corybant. My inmost soul is stung by his words, as by the bite of a serpent; it is indignant at its own rude and ignoble character. I often weep tears of regret, and think how vain and inglorious is the life I lead. Nor am I the only one that weeps like a child and despairs of himself; many others are affected in the same way."

Among Christian writers few possess this peculiar power like Paschal. Who ever sat an hour over the "Thoughts," without feeling the consciousness of a new being coming over his soul—without wondering that he had lived so long, and known so little what it is to live.

Socrates acquired his power by abandoning the schools of the Sophists, and following the advice inscribed over the gate of the temple at Delphi, "*Γνῶθι σεαυτόν*"—know thyself. Paschal, also, and every truly eloquent minister of Christ, has studied moral wisdom in his own heart, and in the school of the inspired Teachers.

## ALUMNI OF THE THEOLOGICAL SEMINARY, ANDOVER.

THEOLOGICAL SEMINARIES are not a new kind of institution. They have existed in some form almost from the Christian era; though established upon a less permanent basis than at the present time. Theological education in this country was conducted by the enterprise of individual clergymen, till the commencement of the present century. In 1808 was established the Seminary at Andover—the first that was erected upon a permanent basis in this country; and since that time, the superiority of instruction in public seminaries over that given by private individuals, has become generally acknowledged. Consequently theological seminaries have been established by the principal Christian denominations in the land. More than thirty have been founded within the last thirty years. We are glad to see this interest in providing an able ministry for this country and the world. And we are not displeased to see Andover still holding, and promising to retain the rank which, by its greater age, belongs to it.

Its continued prosperity will be seen from the following schedules:—

## SCHEDULE I.

Showing the number that have annually finished their course in the Andover Theological Seminary: designating the Colleges at which they were graduated, and the number that have deceased.

	<i>Harvard.</i>	<i>Yale.</i>	<i>Brown.</i>	<i>Dartmouth.</i>	<i>Williams.</i>	<i>Middlebury.</i>	<i>Bowdoin.</i>	<i>Amherst.</i>	<i>Union.</i>	<i>Hamilton.</i>	<i>N. J. College.</i>	<i>Vt. University.</i>	<i>Other Colleges.</i>	<i>Not Graduates.</i>	<i>Total.</i>	<i>Deceased.</i>	<i>Foreign Miss.</i>
1809,	1	1	1							1	1				4	3	
1810,	3	12	1	2	10	2				1	2				33	10	3
1811,	1	1	4	1	4	4	2			1	3	1		1	23	7	
1812,	2	2	2		5	1		2		1				1	12	4	2
1813,	4	1			3	4	1			2					15	3	1
1814,	11			3	2	7	1							2	26	6	2
1815,	6	2	3	2	3	3	3								19	3	2
1816,	3	1	3	1	1				1						10	3	1
1817,	3	3	1	3	9					1					20	4	1
1818,	2	1	2	5	3	3				1					17	6	3
1819,	2	3	2	2	6	3	1			1				1	21	3	4
1820,	3	5	2	7	2	6					1			2	28	5	2
1821,	5	9		8	2	3						1		1	30	4	1
1822,	2	4	2	7	4	3	1			1	3			1	28	5	1
1823,	1	7	1	6	3	3					1	2			24	5	3
1824,	1	13	2	6	1	2	1		3	2	1			1	33	10	
1825,	3	3	12	2	6	1								3	30	2	1
1826,	2	8	1	5	1	4					4				25	1	1
1827,	1	6	2	7		4	2	4			2			3	31	3	3
1828,	2	1	2	1	1	3	3	1			1			1	4	20	3
1829,	1	3	1	8	1	6	5	4	1	1				1	2	34	1
1830,	1	1		8	3	3	1	5	2	1				3	28	3	2
1831,	1		1	13	1	4	5	10	1	2				1	5	44	
1832,	2	1	2	3	1		3	14	1					1	2	29	3
1833,	1			4	1	3	2	8	1					1	2	23	1
1834,	1	3		3	2	5	2	14	1					1	1	37	2
1835,	5	2	7		4	3	7	2				1	4	2	37	1	4
1836,	1			2	1	8									12		1
1837,	2	2		6	3	4	5	11	2					1	2	37	5
1838,	2	3	1	7		3	5	7						1	3	30	3
1839,	2			4	1	2		9	1	1				1	4	25	3
Total,	34	125	41	142	70	106	47	102	22	21	7	7	11	50	785	101	71*

\* Several that were once missionaries have returned, which, if added, would raise the number to ninety.

## SCHEDULE II.

Showing the States in which the Alumni of the Theological Seminary, Andover, had their original residence, and the Colleges at which they were graduated: also, the number of the deceased, and of Foreign Missionaries.

	Maine.	N. Hampshire.	Vermont.	Massachusetts.	Rhode Island.	Connecticut.	New York.	New Jersey.	Pennsylvania.	Ohio.	Other States.	Other countries.	Total.	Deceased.	Foreign Miss.
Harvard, . . . . .	2	5	1	24			2						34	6	1
Yale, . . . . .	3	6	3	27		77	3	1					125	20	7
Brown, . . . . .	1	2		35	1	2							41	3	2
Dartmouth, . . . . .	5	72	27	33		3	1						142	18	14
Williams, . . . . .			3	47		14	3	1	2				70	18	8
Middlebury, . . . . .	1	5	64	18		4	11		3				106	18	13
Bowdoin, . . . . .	31	3	1	11		1							47	6	2
Amherst, . . . . .	1	6	4	79		8	1	1	2				102	5	12
Union, . . . . .				8		5	6	1	1		1		22		2
Hamilton, . . . . .		1		4		3	12		1				21	3	2
New Jersey College,							2	5					7	2	
Vermont University, .				7									7	1	1
Other colleges, . . .				2					2	4	2	1	11		1
Not graduates, . . .	3	10	7	12		5	5	3	1	2	2		50	1	6
	47	110	117	300	1	122	46	9	12	9	8	4	785	101	71

From the preceding it appears the number annually leaving Andover is gradually increasing; for the four largest classes have left within the last ten years. Previous to the establishment of Amherst College, a plurality of those belonging to Massachusetts were graduated at Williams; many were graduated at colleges out of the State; more came to Andover from Yale than from any other college. Since Amherst College was established, its graduates have been most numerous at Andover. But, for the whole existence of the Seminary, the graduates of Dartmouth are much the most numerous.

Heath, September 27, 1839.

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### ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

#### CENTRAL AMERICAN EDUCATION SOCIETY.

An account of the public services at the time of the last anniversary of this Society was given in the August number of this work. An extract from the Report follows:

Emerging from the clouds of adversity that have been lowering around their path for two years past, and commencing a new era in this work of benevolence, the Directors have thought proper to re-survey the ground and examine anew the principles upon which they act.

The system of parental loans, judiciously administered, they continue to regard with undiminished favor. The voices of those

who have had the most ample opportunities to witness the results of its operation, bear uniform and decided testimony to the utility of the plan. The wisdom of this prominent principle, in our mode of furnishing assistance, must now be considered as completely demonstrated. Experience has shown it to be safest and most prudent for the benefactor, and at the same time, most agreeable to the feelings of the beneficiary.

Another important feature is, the certificate of character and accurate account of expenses, required once a quarter, of every one under patronage. By this means the Directors become acquainted with the moral and religious character, the scholarship and habits of all the beneficiaries. Is any one inattentive to his studies, or extravagant in

his expenses? his quarterly returns give evidence of the fact, and lay the foundation for admonition, rebuke, or suspension of aid, according to the circumstances of the case.

The Directors are more than ever convinced of the necessity of taking every precautionary measure, to guard the avenues to the sacred office, and to prevent the approach of those, who seek it for worldly aggrandisement, personal ease, or as a theatre for display. It is their purpose to aid those, and those only, who desire to preach the gospel for the love they bear to the cause of their divine Master, and who give evidence that they will in due time, become workmen that need not to be ashamed, valiant champions of the faith, who shall wield the appropriate weapons, and be imbued with the spirit of their vocation. They therefore urge upon those committees, whose duty it is to examine and recommend candidates for patronage, great caution in the reception of new applicants. They are requested and instructed to encourage none to enter upon a course of study, of whose piety, prudence, or mental capacities, they have any well-grounded doubts.

A thorough course of education has ever been required by the Society's rules, and it is believed that the welfare of the Christian church imperiously demands a firm adherence to this principle. Young men who have too little patience or industry to submit to a rigid course of mental discipline, or to acquaint themselves with those branches of knowledge which have ever been deemed of the first importance, if not indispensable to the profession, have slight claims upon the patronage of the churches. The loud call for ministers from heathen lands, and the large, increasing demand at home, have made it difficult to convince many ardent and worthy Christians, that a course of nine or ten years preparatory study is at all compatible with a due regard for the salvation of souls. Have not young men sufficient knowledge, it is said, to instruct the heathen and the less intelligent in civilized communities, though they may not have pursued all the branches of study, usually embraced in a course of liberal education?

There is a zeal that is not according to knowledge, and such we must regard that well-meant but short-sighted policy, which would hurry men into the ministry, whose minds have a very limited supply of well-digested knowledge. Many of this class of ministers, have seen and deeply deplored their error, when the remedy has been beyond their reach. Where can an ignorant minister find an appropriate sphere of labor? Is he qualified to instruct those intelligent churches and congregations among us, that have been gathered and trained under the influence of men of sound learn-

ing and of intellectual vigor? The idea is preposterous.

But he will do, say some, for our new settlements at the West; send him to the great valley, he can be useful there.

Such seems to be the opinion of many, and the practice of some; but it is a practice at war with sound policy and good sense. If the people at the West were really as ignorant as some would have us suppose, they would need men of finished education, to mould and to elevate their character, and to lay the foundations for literary and religious institutions. But they are not, generally, so destitute of knowledge. Large stores of book knowledge they may not possess, but men and things have been the objects of their study. They can appreciate, if they cannot measure, men of learning.

Besides, the West is already teeming with preachers, whose claims to the respect and confidence of the people are based upon their own acknowledged and vaunted ignorance. "I have no learning; I never saw a college," is language that has actually been employed, by professed religious teachers, as a passport to popular favor. And what is the influence of such men? It is no more certain that a stream cannot rise above its fountain-head, than that a people will not be ambitious to surpass, in intelligence, their spiritual guides. They will hug the chains of ignorance, so long as their religious teachers choose to remain in the same ignoble servitude. But men of reflection, of quick perceptions, and of strong minds, will not be likely to hold, in high veneration, that system of religion, whose ministers and authorized expounders, hate knowledge and glory in their ignorance. They must regard with contempt, the superficial, weak-headed preacher, who quails before the rough but sturdy logic of the untaught skeptic. If that interesting part of our country is ever fully brought under the controlling power of Christian truth, it will not be effected by intellectual dwarfs. The sons of Anak dwell there.

What employment then can be found for uneducated ministers? Will they do to enlighten the heathen? So think some who appear not well to understand the nature of missionary labor. If the powers and acquisitions of Paul, were all called into exercise, in explaining, enforcing, and defending the truths of revelation among heathen and unbelievers, if miraculous powers were superadded to his own, to give effect to his preaching, can any valuable results be expected from inefficient, unfurnished preachers? Prejudices are to be overcome, inveterate habits changed, objections removed, arguments refuted, systems of false science exploded, and language acquired and reduced to order. For such an arduous and difficult service, what are the indispensable qualifications? Most certainly *ignorance is not one*.

If we must have men of meagre attainments in the sacred office, let them by all means be settled over our most intelligent congregations, where, if they do no good, they will at least do but little harm. But until an appropriate sphere of labor for an illiterate ministry can be found, the Directors feel warranted in insisting upon a thorough course of education, as a condition upon which assistance is afforded.

But it is urged that some of the branches of study pursued in our colleges are of hurtful tendency, and ought to be abandoned; accordingly substitutes have in some cases been introduced which essentially modify the established and long tried systems of public education. An attempt has thus been made by some respectable scholars to decry, and, if possible, to banish from the halls of learning the study of the ancient classics. Other men of equal zeal, but of far humbler pretensions, have echoed the alarm, and rung all sorts of changes upon the dangers to which students are exposed by this familiarity with pagan writers. "The holy city is in the possession of infidels," was the animating text of Peter the Hermit. By his enthusiastic rhapsodies, the elements of social order were driven into fierce commotion, and the energies of Christendom were enlisted to dispossess the Infidel, and heal the wounded honor of Christianity. The text has indeed been changed, but the discourse is much the same in our day. We are gravely told that the word of God is dishonored by the study of the heathen classics; that young men whose characters are formed under their influence, if saved at all, must be "saved so as by fire." An impression has been made upon some, that candidates for the ministry are putting their morals, if not their souls, in jeopardy, by the study of Greek and Latin.

As the Directors insist upon a thorough course of classical study, it may not be unsuitable to this occasion, briefly to assign their reasons for adhering to this original and fundamental principle of the Education Society.

The objection to the classics, based upon their immoral tendency, has its foundation, chiefly, in the lively fancy of the objector. Centuries have passed since the study of Greek and Roman models has been deemed essential to a finished education; and they have left on record few, if any, well attested facts that go to prove the immoral influence of the study. It cannot, however, be doubted that classical study wrongly directed, may produce, and probably has produced, injurious effects. But if the ban of proscription is to be pronounced upon every branch of knowledge and every author, that abuse has made prejudicial to the mind or heart, it would narrow down the course of liberal education to limits most meagre and contemptible. Some of our best and

most approved English classics would thereby be driven into exile. *Paradise Lost* must be banished; Pope and Thomson must be laid upon the same shelf with Horace and Virgil; and the noblest works of genius, that the English language can furnish, must be kept from the student's eye. And who will say that a portion of Inspiration's sacred page, would not, by such proscription, be placed under interdict?

It is then neither candid nor wise to raise objections against the tendency of a study, when the evil, if any, results from the depraved habits of the student, or from defective modes of instruction.

"Moses was learned in all the wisdom of the Egyptians,"—literature as likely to corrupt the heart as that of Greece and Rome; and yet we have no evidence that the morals of Moses were tainted by his studies. It was that enlargement of understanding; that vigor of intellect, acquired and disciplined by the patient and profound study of heathen writers, that made him "mighty in words and in deeds," gave him superiority over all his countrymen, and eminently fitted him for that perilous and responsible station, that he was called to fill. Paul was a student of heathen classics. He even quotes them in his public addresses, but nowhere intimates that his morals had passed a fiery ordeal in his course of study.

The great Reformers, Luther, Melancthon, Zwinglius, Calvin, and Beza, were eminent for their classical attainments; and the brightest ornaments in the Protestant church, in every successive age since the Reformation, were profound classical scholars, alike distinguished for purity of heart and power of thought.

The untaught Christian, then, has no cause to apprehend, that the moral principles of the candidates for the sacred office, will be poisoned by the branches of study they are called to pursue. Should an antidote ever be found necessary, it will be readily administered by the Christian teachers, to whose guardianship they are committed.

The high value of classical study in forming and furnishing the youthful mind, has often been demonstrated. No single department of learning is so well adapted to strengthen the memory, improve the judgment, refine the taste, form the habit of nice discrimination, and invigorate the reasoning powers, as the study of language; and by the almost unanimous consent of the literary world, no languages have higher claims upon the student, for purposes of mental discipline, than the Latin and Greek.

Perhaps there never was a time when sound learning and mental discipline, were more essential to the heralds of the cross, than the present. The general diffusion of knowledge in our country, has become a subject of State policy, as well as of individual and associated enterprise. Not only

is intelligence more generally diffused among the mass of the people, but the standard of education is gradually rising in our literary and professional institutions. Sound scholarship, a wider range of study among all professional men, are necessarily demanded by increasing knowledge among the people.

With this general increase in knowledge and advance in the systems of education, the clergy must keep pace, or they will fail to be respected. Ministers among us are esteemed according to their intellectual and moral worth. No bankrupt in character can draw for reputation upon the profession in general, and hope to have his draft honored at sight; no one can throw the clerical mantle over his intellectual deformities, and expect thereby to screen them from the public gaze. Each one by himself must be prepared to pass the public scrutiny, and receive the public award.

The higher departments of public instruction, seem by common consent, to be intrusted to the clergy. Nine-tenths of the presiding officers and a large proportion of the professors and teachers, in our universities, colleges and high schools, are members of this profession. With these high trusts and vast responsibilities, shall they be men of small abilities and inferior attainments? The general interests of education in this great nation, are more intimately connected with the intelligence and capacities of the clergy, than most men, at first thought, would be willing to admit.

The sentinel that, in these perilous times, guards the walls of Zion, must be completely equipped and ever ready for action. The enemy is active, subtle, vigilant. Proteus-like, he assumes new forms, the more easily to deceive the unwary. The old landmarks of truth are removed, and new schemes devised to rob Christianity of its glory, and destroy its vital energies. Infidelity too has marshaled her forces and taken the field. Her banner is now waving in the breeze, alluring to her ranks, the thoughtless and the depraved. Her stores of abuse and ridicule are well nigh exhausted, and she is now making an attempt to press into her service, the aid of science and learning. Presses are established, societies organized, and periodicals issued, to oppose and overthrow the Christian faith. The enemies of Revelation have burnished their armor and girded themselves for fierce intellectual conflict. They have sought for arguments in the heavens above and in the earth beneath—have compassed sea and land, scaling mountains, exploring caverns, examining rocks, shells and bones; they have invoked the pyramids of Egypt, and summoned Leviathan from the “vasty deep;” have searched the languages and scrutinized the complexions of men; they have invented history, forged chronology and made false calculations in astronomy, all for the purpose of disproving the truth of Inspiration.

When men of strong minds and ample stores of learning, are engaged in this mighty crusade against the strong-hold of our faith, is it safe to intrust the defence of the Holy Citadel to officers inexperienced, undisciplined, and destitute of arms and ordnance? Most surely not. Warrior must meet warrior; Achilles must contend with Hector; intellect must grapple with intellect; and learning must be opposed to learning. Let the Christian soldier be as well furnished and equipped as his adversary, and we will fearlessly abide the issue.

As the respectability and success of Christianity are so intimately connected with the character and qualifications of its public teachers, the Directors cannot be the willing instruments of introducing to the sacred office, men of questionable piety, or of feeble capacities. Nor does it comport with their views of duty, to appropriate the sacred charities of the churches to men, who are hastening into the ministry with minds undisciplined and unfurnished. While they duly consider the importance and necessity of greatly augmenting the number of ministers, they also feel, that the state of our country and of the world demands, that the heralds of salvation who now take the field, be men of piety, efficiency, and learning.

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**PHILADELPHIA EDUCATION SOCIETY.**

THE Annual Meeting of this Society was held at the First Presbyterian church in Philadelphia, Wednesday, May 29, 1839. After prayer had been offered by the Rev. Seth Williston, D. D., the Report was read by the Rev. Eliakim Phelps, an extract from which follows:

The season of our religious anniversaries has again arrived. We have assembled to recount the incidents of the Philadelphia Education Society during the fourth year

of its operations. Some there were, who loved and labored for this Society, who were active in its formation, and were its constant friends and patrons to the last, who do not join us now. Nor will they join us ever, till we meet in another world. One, the Rev. Albert Judson, who was among its founders, and who, for a time, conducted its correspondence as its Secretary, departed this life during the last month; and another, Mr. Kirkpatrick, of Lancaster, who was among its earliest patrons, died during the last autumn. They both died as they lived "full of faith and of the Holy Ghost."

The Directors are more and more deeply impressed, by every year's observation, of the vast importance of the Education cause—they regard it as fundamental to all the other enterprises of benevolence. If this fails or languishes, they all languish. Other enterprises may stand nearer the point of contact between the gospel and the souls of men, and therefore, may, to superficial observers seem to tell more directly on *immediate* results; yet to intelligent Christians, the world over, it must be obvious that the work of converting the world is not the work of a day or a year. It is—it must be the work of many generations. The plans, therefore, for its accomplishment, must be laid deep and broad, and reach far into the future; and that department of this enterprise which contemplates the supply of a pious, orthodox, educated ministry, for the world, lies at the foundation of the whole. It is the mainspring by which all the kindred elements are to be put in motion; the lever of Archimedes, which is to move the world.

But in order to the more perfect development of our plan, several improvements are desirable. We need

A more efficient coöperation on the part of pastors and churches. On them it must devolve to select the men, and to throw around them the first influences which shall bear upon this subject. If all our pastors would preach on the duty of young men in relation to the ministry—and were willing to give the most promising of their young men to the work, and would use their influence with all;—the number who would engage in the work, might probably be doubled in a single year.

The Society aims not only to bring into the ministry *more men*, but *better men—holier men*. This, it is believed, is what is demanded, more than all things else in the ministry at the present time—a higher tone of piety and of Christian action—a more perfect consecration to God. We hope to furnish many thousand such men as Baxter, and Martyn, and Brainerd, Newell and Parsons, and Gordon Hall. We hope to impress the image of Payson and Cornelius, and Rice, on the entire ministry of our land; and thus collect the elements and put in train a combination of influences

which will not only tell in their results on the millennium, but will be among the prominent instrumentalities in its introduction and in its consummation.

The meeting was addressed by the Rev. Charles A. Boardman, Youngstown, Ohio, Rev. Benjamin Labaree, New York, and Rev. Dr. Cox of Brooklyn, N. Y.

Ambrose White, Esq. is President of the Society, the Rev. Eliakim Phelps, Secretary, and Geo. W. McClelland, Esq. Treasurer.

CONNECTICUT BRANCH.

An account of the last Anniversary of the Society was given in the Journal for August. An extract from the thirteenth annual report, then read, is here inserted.

The Directors of the Connecticut Branch of the American Education Society, in presenting their Thirteenth Annual Report, desire gratefully and devoutly to recognize the smiles of the Great Head of the church, during the past year, upon the great cause, to which, in their humble sphere, they are endeavoring to lend a helping hand. During the recent period of pecuniary embarrassment, no great object of religious enterprise was more seriously affected than that of the Education Society. For several reasons it is more difficult, than in almost any other kindred operation, to effect a sudden curtailment of the Society's disbursements, without the most injurious sacrifices; or, on the other hand, to make any appeal to the sympathies of the Christian public, which shall have an immediate effect in bringing up large deficiencies in its funds. In these trying circumstances the Society, looking to the great and precious interests committed to its care, and endeavoring, as far as possible, to preserve that steady course, so indispensable to the attainment of its ultimate object, was compelled to go forward under the pressure of accumulated burdens, which nothing but a reliance on the Divine hand could have enabled the Directors to sustain. At the close of the last year of the Society's operations it seemed uncertain whether this Branch could be permitted to depend on the Parent Board to supply the deficiencies which were occurring almost every quarter, in the resources of its treasury; and consequently whether a considerable number of the young men preparing for the sacred ministry in the literary and theological institutions of the State, especially the former, would not be compelled to suspend, or even utterly to relinquish the execution of their design. This uncertainty was deeply embarrassing to the feelings of the young men themselves, who could scarcely endure the thought of being cut off from the attainment

of an object immeasurably dearer to them than any earthly good.

Remembering the pain of these trials and apprehensions at the commencement of the year, it is with feelings of peculiar pleasure, and we trust, with emotions of gratitude to God, that we come before the Society at this time, with the ability to say not only that our wants have been supplied, but also, that we can enter upon another annual period of our labors with a much greater degree of encouragement and assurance.

On surveying the great field of gospel enterprise which has been opened to Christians of this day, and estimating in some imperfect degree the moral and spiritual wants of our own, and other nations, the Directors cannot but feel a deep conviction that the motives, which first impelled the churches to embark in efforts for the multiplication of evangelical ministers, are increasing, rather than otherwise, in their force and urgency. The supply of ministers, properly fitted for their work, has not kept pace with the growing necessities of our own country; while, at the same time, new openings and calls from abroad continually present themselves. The Macedonian cry is beginning to be heard, even from Europe, as well as from the other continents and islands of the sea. New empires are springing up on our borders, which will be looking to this country, for some time to come, to supply those who can come and dwell among them, in the character of Christ's ambassadors, laboring to plant and nourish up the seeds of Christian truth and influence. Political revolutions, and processes of a more gradually transforming and assimilating character, are going on within and among the nations of the earth both far and near; which seem to indicate that God is, in this respect, preparing the way before his peaceful chariot of salvation, so that the gospel may speedily have free course and be glorified. Are we prepared, brethren and friends, to meet the exigencies and duties of the crisis which appears to be at hand? Are we as fully consecrated to Christ and his cause, ourselves, as will be requisite to the cheerful discharge of our own responsibilities? Are we ready to answer the call for the bread of life, of the famishing millions who may soon be so far roused to a sense of their condition, as to feel that they have a want of something which is possessed, only by the "people of the living God?" The Bible and the Christian Tract have gone out upon the wings of the wind. Many a precious seed lies scattered here and there which may soon require the hand of the cultivator and the reaper. Let us watch with prayerful solicitude the signs of the times, and be prepared, wherever any favored portion of the field is ripe, to thrust in the sickle. Let our young men especially, whom God by his grace has numbered among the host of his elect, be encouraged, and

assisted if need be, to prepare and consecrate themselves unto that high calling, in which it will be a peculiar honor for them to employ their most cultivated powers. Thus, and thus only can we expect that when the fathers in these churches shall rest from their labors, and missionaries on our borders and in foreign climes shall cease from their toil, a goodly number of the servants of Christ, suitably furnished for this arduous work, will appear to receive their mantle, and to occupy their places, and so bear onward the ark of God to its last and most glorious resting place in the sanctuary of the New Jerusalem.

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MAINE BRANCH.

An account of the Annual Meeting was given in the last number of the Journal. An extract from the Annual Report follows.

At their meeting in March, your Directors appointed certain individuals of their own number to visit most of our beneficiaries at the seminaries, with which they are connected, for the purpose of inquiring into their spiritual state, and of giving them such counsel, as their circumstances might seem to require. We had the quarterly certificates of their instructors that they all possessed a fair Christian character, yet they might not, any of them, be fully aware of the importance of the position, which they occupy; that even now they are a spectacle to God, angels and men: that, while pursuing their academic, collegiate and theological studies much will be done to mature their own characters, and much influence be exerted by them for good or evil, upon that interesting class of minds, with which chiefly they are associated. Their situation is in truth one of peculiar and most solemn responsibility; it is much to be desired, that they should constantly and deeply feel the pressure of that responsibility; and that to an exemplary diligence in their endeavors to acquire knowledge, and to form habits of close and effective mental discipline, should unite a consistent, fervent, active piety. Into the holy office, which they have in prospect, they will be presumptuous, unauthorized intruders, if their souls do not glow with a Saviour's love. As recipients of the consecrated charities of the church, they cannot feel too strong a desire to show, even now, that this bounty is not bestowed upon objects unworthy of it, and to encourage by their Christian deportment the expectation, that if their lives be prolonged, they will prove good ministers of Jesus Christ. But they are human beings, young in years and in piety, encompassed therefore with infirmities, liable to err, prone to evil—exposed (at the academy and the college) to the ensnaring influence of evil communications—and connected, it may be, with

churches in a state of spiritual declension. Perhaps we cannot reasonably expect of them a degree of piety essentially more elevated, than that which exists in the Christian community at large, and particularly in the churches of which they are members. Let more prayer be offered in their behalf, and let opportunities be improved by their pastors and friends of exhorting them to continue in the grace of God, and steadfastly to aim at higher and higher attainments.

Impressions are sometimes entertained, that young men are aided by Education Societies, whose powers of mind and literary attainments do not give fair promise of usefulness. Now it is not necessary that all Christian ministers should be men of *eminent* powers and attainments. Experience has shown, that some men in these respects, scarcely above, perhaps apparently somewhat below mediocrity, prove more acceptable and useful, than others in talents and science decidedly their superiors. There is need of caution, therefore, before we reject, as well as before we approve. But in general the danger is much greater of bringing forward those, who have not sufficient capacity, than of rejecting any who have. Never was it more important, than at the present day, that those, who are set for the defence of the gospel, should possess the spirit of power and of a sound mind, that so they may be able to convince gainsayers, to instruct all classes of hearers in things pertaining to God, and to secure the respect of men of intelligence and cultivation for their office and their religion. Much of injury may accrue to young men themselves, if encouraged to leave employments in which they might be respectable, useful and happy, for a profession which they cannot fill. In the same way, much prejudice may be exerted against the Society that aids them, and against the gospel itself. At the meeting of the Directors in March, individuals were appointed to make particular inquiries with respect to the standing of beneficiaries in talents and scholarship.

The prejudice, too often occasioned against the Education Society by the real or supposed want of suitable qualifications in some one or more of the young men assisted by it, we cannot admit to be well grounded. The Society does not intend to bring forward into the ministry any other young men, than such as possess a "hopeful piety and promising talents." It receives none upon trial, but those who furnish satisfactory evidence of fair Christian character, and who having pursued classical studies for six months, are favorably reported of by their teachers, and approved of by an examining committee. After they are received, it requires from their instructors, a quarterly certificate that their talents, and scholarship, and deportment are such, as entitle them to continued assistance. But instructors and

committees may err; certificates may sometimes be given to those from whom it were better to withhold them; individuals may pass through a nine years' course of instruction, and be regularly introduced into the Christian ministry, who ought to serve God and their generation in some other calling. Upon such persons the money contributed to this Society may be injudiciously bestowed. There may be other instances of young men, receiving assistance, whose manners are not perfectly agreeable; or who sometimes speak and act indifferently; and more rarely an instance may occur of an individual, for a season assisted, who is afterwards detected in conducting immorally, or who embraces some pernicious heresy. And does it follow that the Society is unworthy of public patronage? Shall we embark in no benevolent enterprise, that does not perfectly attain its object? Shall we help no missionary society, that employs in any instance a missionary, unskillful, or from any cause, inefficient? Shall we refuse to give to the poor, until assured, that every donation will be conferred upon some worthy recipient, and will be productive of substantial benefit? Shall we connect ourselves with no Christian church that contains within its sacred enclosure a member whose piety is doubtful?—Every thing human is imperfect. Nothing good is projected, or done, without some mixture of evil. Shall we do nothing, through fear that possibly we may do evil? Whoever examines with fairness the history of the American Education Society (of which this is a Branch) will be convinced by the most abundant evidence, that immense good has been effected by it. Many hundreds of most valuable pastors at home, and missionaries among the heathen, but for the help afforded them by the Education Society, would have been, comparatively speaking, lost to the church and the world. It indicates a very narrow, partial view of the subject, when from a few instances of failure, it is inferred, that the enterprise is unsuccessful, and ought to be abandoned. If the gospel is a treasure of inestimable value, if the Christian ministry is a blessing to the world, if revivals of religion furnish reason for rejoicing and praise, if the soul is precious, if the advancement and diffusion of Christianity are desirable, then has this Society been preëminently useful. Under God it has provided the ministry and the gospel for multitudes, who would otherwise have suffered a famine of the Word of the Lord. It has furnished the men, by whose instrumentality many souls have been saved, many revivals effected, the interests of religion essentially promoted in our own land, and its heavenly light and saving influence extended to nations, sitting in darkness and in the region and shadow of death.

At this very moment the world is sinking into ruin for want of a more abundant supply

of the instituted means of its redemption. Even in this favored country, notwithstanding all the efforts that have been made to rear up and send forth laborers, there is still a deficiency of several thousands. Within the limits of Maine, much land is to be redeemed from utter desolation, and brought under faithful, continued culture. Let us prepare in due season to meet that case, respond to that demand. Let the pastors of churches bring before the people (what we fear many of them have not done during the year past) the claims of this Society, and commend it with becoming earnestness to their prayers and charities. Let every member throughout the State, make an annual contribution of but two shillings to this object, probably the whole amount will be raised, that the beneficiaries of this Branch will need. And cannot this amount be collected? Even now there is money enough in the possession of our churches, beyond what they need for the supply of their necessary wants. How shall they make a profitable investment of it. Many who value themselves upon their wisdom in the affairs of this world, and who in view of the expenditures of the church in enterprises of benevolence are ready to inquire—to what purpose is this waste? have found by bitter experience, that their plans of accumulation, have proved much more wasteful than the church's plans of beneficence. Money given to honor the Saviour and advance his cause, is not wasted. Judas Iscariot may think differently. But according to the principles of the gospel, the principles that will judge us at the last day, no investments are more profitable, than those which have for their object the spread of the gospel and the salvation of souls. When we come to our fellow-men with our solicitations for their aid, in promoting the cause of Christ, we do not desire a mere gift, but fruit which will abound to their account who give, and to them who receive, so that those who sow, and those who reap, may rejoice together. Let us not forget "the true philosophy of blessedness," as taught us by that memorable saying of the Lord Jesus Christ, which the apostle Paul has preserved. Paul could say to the Thessalonians with respect to brotherly love, "As touching this subject ye need not that I write unto you, for ye yourselves are taught of God to love one another." And is not the same thing true of all other Christians, in respect to the duty of charity, take it in its largest sense? Are not the Christians of Maine taught of God to love their fellow men,—and not to love them in tongue or in word only, but in deed and in truth? But we beseech you, brethren, that both in the inward principle, and in all the appropriate outward expressions of it, ye increase more and more.—So shall our bountiful God supply all your needs according to the riches of his glory in Christ

Jesus. So shall he bless you in some humble measure, as he is blessed, in making you blessings to others.

The officers of the Branch for the ensuing year are, Hon. Robert P. Dunlap, *President*; David Dunlap and William Richardson, Esqs., *Vice Presidents*; Rev. Benj. Tappan, D. D., *Secretary*; Prof. William Smyth, *Treasurer*; Rev. David Thurston, Rev. John W. Ellingwood, Rev. George E. Adams, Rev. Asa Cummings, Rev. David Mitchell and Rev. D. S. Shepley, *Directors*.

#### NEW HAMPSHIRE BRANCH.

AUGUST 28th, at 9 o'clock, the New Hampshire Branch of the American Education Society held its annual meeting at Lyme, when the Rev. Dr. Lord presided. Prayer was offered by Prof. Rood of Gilman-ton Theological Seminary. Prof. Hadduck of Dartmouth College, read the Report, which was as is usual, able. The meeting was then addressed by the Rev. Mr. Fleming of Haverhill, Prof. Crosby of Dartmouth College, and the Rev. Mr. Badger of New York, Secretary of the American Home Missionary Society. The officers for the ensuing year were then elected. They are the Rev. Nathan Lord, D. D., *President*; Prof. Ebenezer Adams and Rev. John H. Church, D. D., *Vice Presidents*; Rev. Charles B. Hadduck, *Secretary*; Hon. Samuel Morril, *Treasurer*; Mills Olcott, Esq., Dr. Samuel Alden, Rev. Henry Wood, Rev. John Woods, Rev. Z. S. Barstow, Rev. N. Bouton, and Rev. Phinehas Cooke, *Directors*.

#### NORTHWESTERN BRANCH.

THE Annual Meeting of this Branch was held on Wednesday evening, Aug. 28, 1839, at Montpelier. The Hon. Samuel Prentiss, LL. D., presided on the occasion. Besides other services, the meeting was addressed by the Rev. Rodney G. Dennis, Agent of the American Education Society, the Rev. A. C. Washburn of Suffield, Ct., the Rev. H. F. Leavitt of Vergennes, and the Rev. J. Anderson of Manchester.

The officers of the Society for the ensuing year are, Hon. Sam'l Prentiss, LL.D., *President*; Hon. Jacob Collamer, William

Page, Esq., *Vice Presidents*; Rev. H. F. Leavitt, *Secretary*; George H. Fish, Esq., *Treasurer*; Rev. Thomas A. Merrill, D. D., Rev. John Wheeler, D. D., Rev. James Marsh, D. D., Rev. Charles Walker, Rev. Austin Hazen, Rev. Samuel Delano, Prof. Solomon Stoddard, E. Fairbanks, Esq., and Mr. E. C. Tracy, *Directors*.

#### STRAFFORD COUNTY, N. H., EDUCATION SOCIETY.

THE Eighth Anniversary of this Society was held at Sandwich, May 22, 1839. In the absence of the President, Rev. Abraham Bodwell, a Vice President, took the chair. Prayer was offered by the Rev. Mr. Young.

Mr. E. J. Lane, Treasurer, presented his report, acknowledging the receipt of \$191 02. The report was accepted. It was also mentioned by the Secretary, that the Rev. Mr. Hall, who acted as an agent in the County, during the months of January and February, on leaving, stated that more than \$500 had been paid, or promised for the object. Most of this sum was paid to Mr. Hall.

The report of the Secretary was then read. On motion of the Rev. Mr. Perkins, voted that the report be accepted.

The following resolution moved by the Rev. John K. Young, and seconded by the Rev. Joseph Lane, was passed, viz :

*Resolved*, That in view of the want of men to preach the gospel throughout the earth, it should be the constant inquiry of Christians how the number of young men prepared to preach the gospel may be increased.

The meeting was addressed by the Rev. Messrs. Perkins, Stone, Secretary of New Hampshire Missionary Society, Young and Lane. A collection was also taken.

The officers for the year were elected as follows.

Hon. William Badger, *President*; Hon. Andrew Pierce, Rev. Abraham Bodwell, Hon. Daniel Hoit, Paul Wentworth, Esq., Hon. Samuel Quarles, Rev. Enos George, Stephen Moody, Esq., *Vice Presidents*; Rev. Alvan Tobey, *Secretary*; Mr. Edmund J. Lane, *Treasurer*; William Woodman, Esq., *Auditor*; Rev. A. Bodwell, Rev. J.

W. Perkins, Samuel Emerson, Esq., Rev. J. K. Young, Rev. William L. Buffet, Rev. C. G. Safford, Rev. Samuel Nichols, Rev. B. G. Willey, *Directors.*

The next meeting is to be held at Rochester, May, 1840.

#### OLD COLONY AUXILIARY.

THIS Society held its annual meeting at Mattapoisett, July 31, 1839. The President and Vice President being absent, Capt. Le Baron was appointed Chairman. Owing to the absence of the Secretary, Rev. Sylvester Holmes, there was no Report. The following officers were chosen for the ensuing year:—Andrew Mackie, M. D., New Bedford, *President*; Rev. Charles S. Adams, Dartmouth, *Secretary*; Col. Alexander Seabury, New Bedford, *Treasurer*. The other officers are the same as last year.

The following resolutions were passed:—

*Resolved*, That in view of the increasing demand for well qualified ministers of the gospel, we see great inducement to continue our efforts in preparing pious young men for the sacred work.

*Resolved*, That the American Education Society *deserves* the liberal patronage of all our churches.

Addresses were made on presenting these resolutions, by Rev. Dr. Robbins, Rev. James A. Roberts, Rev. William Gould, Rev. Samuel Nott, and the Secretary.

#### NORFOLK COUNTY AUXILIARY.

Extracts from the Rev. Calvin Durfee's Sermon at the last Annual Meeting of the Norfolk County Education Society.

I MUST hasten to suggest a few considerations for continued and increased exertion in qualifying pious, indigent young men for the gospel ministry. It is now about twenty-four years since the American Education Society was organized. It has already afforded assistance to so many individuals that we can now hardly turn our eyes to a missionary station, or a ministerial association, where one or more of its beneficiaries may not be found actively and usefully employed. Without pausing here to pay any tribute to human wisdom for what has been accomplished, suffer me to ask,—Did not the projectors of this Society judge rightly as to the plain duty of qualifying

more laborers to be sent forth into the Lord's vineyard? They saw that more laborers were urgently needed; they deliberated as to the best means for supplying the deficiency, and casting themselves upon Divine Providence for direction, they determined to do something towards providing faithful preachers for the destitute parts of our own land, and the perishing millions of heathen countries.—Hence arose the American Education Society. And the question now fairly comes up, Ought this Society to be sustained? Ought it to be consecrated by the prayers, and receive the continued contributions of the Christian community, or ought it to be abandoned?—Our reply is

*First.* Let the Education Society be sustained, because it forms a convenient medium of communication between the Christian community and the young men to be educated. Previous to the organization of this Society, what was done towards aiding pious, indigent youth in their preparation for the ministry? The plain answer is,—Next to nothing. Why? Not surely because people were unable or unwilling to afford such assistance, but because there was no established medium of communication between themselves and the suitable persons to be educated. It is true, that wealthy individuals did in some instances assist pious young men; still no indigent youth, however ardently he might pant for the work of the ministry, knew where to apply for aid. And if the present organization should be abandoned, it would be just so again. Nothing to any good purpose would be accomplished.

*Second.* Let the Education Society be sustained, although occasionally one, who was charitably educated for the ministry, has proved unsuitable and defective in his character. Considering the imperfection of man, and that uncertainty which attends all human affairs, this number has been exceedingly small. \* \* \* \* Let it be settled once for all, that the young men whom we propose to educate, and those who superintend their preparation for the ministry, are, like all other professed Christians, encompassed with infirmities, and constantly exposed to temptation and sin. Shall we, therefore, fold our hands and sit down, and do nothing till a race of perfect men appear?\* If so, we must expect at last to hear from our offended Judge the awful words,—“Ye wicked and slothful servants.”

*Third.* Let the Education Society be sustained, because it qualifies for the ministry that class of persons who are mostly needed for the sacred office in this country. Taken as our beneficiaries in most instances

\* “If we give to good objects from right motives, can we not trust our money in the hands of the Lord?”—is the striking and sensible reply which the late Lieut. Gov. Phillips is reported to have made to the above named objection to the Education Society.

are, from those classes of society where they have been early trained to habits of industry and self-denial, they are the very men to endure the hardships, encounter the discouragements and perform the pastoral labors of our new settlements.

*Fourth.* Let the Education Society be sustained, because of the moral and religious influence which its beneficiaries exert in our literary institutions. How many youth, who gave early promise of great usefulness, have been ruined in their academic course by idle and vicious associates! What considerate parent does not tremble for his beloved son when he is connected with an academy or college where there is but little principle and but little piety! Every young man of decided piety and talents, who enters a public seminary is an important acquisition. And when the number of such is large, their influence will serve most powerfully to check the waywardness and extravagance of their companions. What wealthy parent, therefore, who has a high-minded and volatile son to educate, could not well afford to contribute to the Education Society every year all that is annually afforded to a single beneficiary, if by so doing he could secure for that son a discreet and pious room-mate?

But this is not all. There is a consideration connected with this subject which infinitely outweighs every other. These pious young men whom we educate may by their example, conversation and prayers be the means of the conversion of their fellow-students. How many of the revivals of religion, which have been enjoyed in our colleges within the last fifteen or twenty years, have, under God, been ascribed to the instrumentality of the charity scholars in those institutions! Said a President of one of our colleges,—“It is a great mistake to suppose that the time which beneficiaries spend in college is lost to the church. Look at the moral condition of our colleges, especially at the frequent revivals of religion which are now enjoyed in them. This we did not see before the American Education Society collected and sustained in them the pious indigent youth of our country. These frequent revivals are, in a great degree, to be ascribed to the blessing of God on the happy influence of these young men. Instead of being lost, I regard the time which they spend in college, as important to the interest of the church, to say the least, as any equal portion of their subsequent lives.” A Professor in another college under date of 1837 writes:—“We are again blessed with a revival of religion. The influence of the charity students in producing this state of things, under the divine blessing, has been great. Indeed, what could we do without them? No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply paid—doubly paid, for all

it expends in supporting charity students, were the effect confined to the walls of college—were every beneficiary to die the moment he leaves us.” Concerning the charity students in Middlebury College, Dr. Bates, the President, writes:—“As to the beneficiaries I can in most cases give you assurance that they are maintaining a consistent Christian character, and making good attainments. Many of them are among our most enterprising young men, distinguished as Christians and as scholars.” If the time would permit, it would be easy to make many similar quotations, alike honorable to the piety and literary attainments of the beneficiaries.

Our colleges are sources of moral and intellectual influence to our land, and in some degree to the world. Now by liberally sustaining the Education Society the churches have it in their power to give a decidedly religious tone and character to these literary institutions, and make them, to a great extent, schools of the prophets.

*Fifth.* Let the Education Society be sustained, because the young men who have already been taken under its patronage, and encouraged to set their faces towards the ministry, cannot complete their prescribed course of study without the continued aid of the churches.

*Sixth.* Let the Education Society be sustained, because more ministers are urgently needed. That there is at this moment a distressing deficiency in the number of well-qualified religious teachers is an unquestionable fact. Without taking into view the wants for foreign missionary service, it is probably safe to affirm that if we had five hundred able, devoted and faithful ministers added to our present number, they might all be usefully employed. This will probably be doubted by some, because there are here and there candidates for the pastoral office unemployed. Meeting as we not unfrequently do with ministers who are seeking for a settlement, I doubt not the question has sometimes arisen in many reflecting minds,—“Has there not been some grand mistake in our calculations respecting the want of ministers in our country? Can it be that more ministers are urgently needed, while some are out of employment?” Now the inference drawn from this source is unquestionably erroneous. Even before the Education Society existed, fathers in the ministry tell us there were some ministers unemployed. It is so still. And if the wants of our country were greater than they are, may it not be safely said, that a portion of these candidates now unemployed, would not be able to obtain a settlement. It probably is not desirable that they should. If they were now put into the pastoral office or some other evangelical service, they probably would not long continue there usefully and acceptably. If they are pious and educated, still they do

not appear to be qualified by *nature*\* to be useful in the ministry." It is then mournfully true, that of a certain kind of ministers we have more than are wanted. And with regard to another portion of these unemployed candidates, and perhaps the largest portion, they are unwilling to go where they are urgently needed. New England is the place of their nativity.

"Here their best friends, their kindred dwell,"

and here they wish to spend their days. Now if some are deficient in some ministerial qualification, and if others are unwilling to go where they are urgently called, does either of these circumstances furnish evidence that able, self-denying and devoted ministers in greater numbers are not urgently needed? Certainly not. We are, then, very free to say, it is not men merely that we want, but men of the right stamp. Gideon's host was mightier after its reduction than before. Should our Education Societies bring into the ministry once in seven years twenty such men as Brainerd and Martyn, they would do more towards the conversion of the world, than they would if they brought forward as many hundreds of a different spirit. While then a more numerous ministry is urgently needed, infinitely more do we need a ministry full of the Holy Ghost; "knowing Christ, teaching Christ, following Christ;" ready to endure all things for Christ and his kingdom. We want a more self-denying ministry,—a ministry that can say when called to go to the ends of the earth, "none of these things move me, neither count I my life dear unto myself."

That many such ministers are at this moment urgently needed, we have proof at hand. In the State of Michigan we are assured, from good authority,† that there are about fifty Presbyterian churches destitute of a pastor—a majority of which are able and willing to support the ministry without foreign aid. Some of these churches are said to be among the first in importance in the State; and would give salaries to such men as they should invite to settle among them, varying from five hundred to a thousand dollars. Besides these destitute churches, it is further stated, that there are many posts of great importance which ought to be occupied immediately.

In the State of Indiana there are forty organized churches with none to break to them the bread of life; and twenty entire counties, already containing a considerable number of inhabitants, where there is no preaching of the Presbyterian or Congregational order.

\* Baxter in his *Reformed Pastor*, when describing the requisite qualifications for the ministry, mentions *first*: not piety—but "a good *natural capacity*."

† In a letter from Rev. Mr. Badger of New York, Secretary A. H. M. S. to the Author.

In the State of Illinois there are also about forty destitute churches, and half as many more places of great promise, where the institutions of the gospel ought to be planted with the least possible delay.

In the State of Missouri there are fifty counties, already somewhat extensively inhabited, where there is no Presbyterian or Congregational minister stationed.\* There is a range of territory in the southwestern section of this State, two hundred miles long, by a hundred and fifty broad—more than three times as large as the whole State of Massachusetts—and already containing a population of forty thousand souls, where there is but one Presbyterian and one Congregational minister.

The extensive and fertile territory of Wisconsin—extending from lake Michigan to the Mississippi river—is fast becoming inhabited, and chiefly too by the sons and daughters of New England and New York. The population of this Territory—although the oldest white inhabitants there can only date back their settlement to 1836—already numbers, probably, over thirty thousand, and is rapidly increasing. And yet there are in this territory, but eight or nine ministers of any description. "Three of these have something of a pastoral charge, and preach chiefly in one place. The others, some of them, at least, have more than a large county to range and labor in, preaching how and where they can. Several churches have been organized within the last year. There is at present, of our order even east of Rock river, scarcely one minister to a large county; while between that stream and the Mississippi," says a writer in the *Home Missionary* for May, "I hardly know of a minister in this Territory. What can one feeble missionary effect on a surface larger than any two counties in the State of New York? Next to nothing. To-day, he can feed the sheep a handful, but they are nearly starved ere he can see them again. One sermon a month, or one in three months can, under ordinary circumstances, effect but little towards the conversion of the multitude that are on the broad road. It is hardly a drop where a shower is needed. Half-a-dozen blasts of the gospel trump in close succession, will annoy Satan's kingdom more than a hundred at long intervals. But alas, the labors of Christ's servants here are so detached—so long between—and the number of laborers so small, what can we do to meet the moral condition, and increasing demand for the bread of life, over such vast regions? 'Truly the harvest is great!'"

A most urgent request was recently re-

\* In a letter recently received at Andover it is stated that forty ministers could find employment at once in this State; and some of these destitute churches would be able and willing to furnish a minister with a competent support, without aid from the *Missionary Society*.

ceived at the Home Missionary Rooms in New York for a man to labor in Rock county in the southern section of this Territory, where he would be wholly supported by the people, but as yet a man possessing the requisite qualifications has not been obtained. The request is not granted. The cry is still heard, Who will come to this post of self-denial?—but no one answers,—“Here am I.”—No one responds,—“Send me.”

Time will not permit me to proceed to show you that the call for more laborers is equally loud and urgent from the Territory of Iowa, and from many other portions of our country. It must be obvious, I think, from what has been already said, that there is a great and urgent need of well-qualified ministers of the gospel; men who are prepared by constitutional characteristics—physical and intellectual—by education and by grace, to occupy commanding posts in Zion; to turn the wilderness into the garden of God; and to lay broad and deep the foundations of many generations.

#### BENEFICIARIES OF THE AMERICAN EDUCATION SOCIETY.

Rev. Mr. Ludlow, of New Haven, has published in the Record the following result of a correspondence with President Day, of Yale College.

##### TO JEREMIAH DAY, D. D.

*Rev. and Dear Sir,—*I have been invited by the Female Education Society of this city, to preach a sermon in behalf of the young men in college, to whose support they contribute. I will be greatly obliged to you if you will furnish me information in reference to the following inquiries.

I here insert the questions and answers in their natural order.

“1. How many young men are beneficiaries of any Education Society?”

“About forty.”

“2. What is the general character of these young men, for piety, studiousness, correctness of deportment, and economy in their food and dress?”

“Very good. Not more than one in fifty of the beneficiaries have acted in a manner unbecoming their relation. They are remarkable for their economy and self-denial, both in food and dress. One young man just entering upon his last year, has, at the expense of health, boarded himself at fifty cents a week.”

I here add, that from my own examination, I have ascertained that quite a number are living in clubs at an expense of from \$1 to \$1 50 a week. A sum truly insignificant, and indicating the meanness of their table, when you remember that the usual board of an apprentice here is \$2 50.

“3. Do the faculty deem it important for the best interests of the college, that these young men should be, if possible, induced to pursue their studies here?”

“Yes. And I have given it as my opinion, that if there were forty men of property, who had each a son in this college, it would be worth their while to pay for the support of these forty beneficiaries, on account of the influence they would exert upon their children.”

A gentleman sitting by, who is deeply interested in the affairs of college, remarked, that so deeply convinced of this truth, was a wealthy man in this State, that when he sent his son to college here, he also paid the expenses of a beneficiary. His son was converted during his last year, and is now preparing for the ministry.

“4. Unless aid can be received by them from other sources than the American Education Society, will the beneficiaries be under the necessity of pursuing their college studies elsewhere?”

“Yes. We have had the fullest evidence of this. Indeed, we have a less number this year than heretofore.”

I need not say to you, that this is authority, which, in Connecticut at least, has more weight than Fame with her thousand trumpets.

Yours most respectfully,  
H. G. LUDLOW.

#### QUESTIONS RESPECTING THE MINISTERIAL PROFESSION.

**FIRST.**—Is there any office in which we can render more substantial service to our fellow-men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's ambassador?

Is there any office which affords more and higher prospects of true happiness in this world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or more comfortable prospects of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or of pleasure, or of profit, or of distinction?

While it is admitted, that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for these ends, as in the ministry?

**SECOND.**—Is not every man when he is sent into the world, and endowed with

rational and bodily powers of ordinary excellence—is he not *called and commanded*, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or any thing more than circumstances and dispositions providentially favorable, or not providentially unfavorable?

Are we not bound to use our own endeavors to remove obstacles, and support inconveniences in *this cause* as well as in any other?

Does not the *fact* that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this *fact* constitute a *call*, and the most powerful call—a *call from Jesus Christ*, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

THIRD.—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of *singular* abilities?

Do not the promises of Jesus Christ—“I am with you always, even to the end of the world;” “My grace is sufficient for you,” furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the *sufficiency of grace* for the work of *the ministry*, than in the work of *individual salvation*?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

FOURTH.—Have *you* ordinary talents? Have *you* a pious disposition?

Do *you* love Christ?

Do *you* love the souls of men?

Is not his Almighty grace *promised to you*?

Is not his Almighty grace *sufficient for you*?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing *this*?

Are not souls *now perishing*, which by

the blessing of God, *you* could be instrumental in saving?

Will you hear Christ in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power of the Holy Spirit.—*Episcopal Recorder.*

#### PIOUS SAYINGS OF GOOD MEN.

“THE difference between a true and false hope is this: a false hope is founded in ignorance, falsehood, and presumption. It lives in unholiness, and lives only in prosperity. It separates the means from the end. It looks for heaven, and yet is ever on the way to hell. A true hope delights in God and in his ways; it unites the end and the means, and that diligently and perpetually. It is humble, modest, penitent; and it thrives equally in prosperity and adversity.”—*Howells.*

“The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God.”—*Ibid.*

“I find, daily, more and more reason without me, and within me yet much more, to pant and long to be gone. I am grown exceeding uneasy in writing and speaking, yea, almost in thinking, when I reflect how cloudy our clearest thoughts are. But I think again, what other can we do till ‘the day-break and the shadows flee away.’ As one that lieth awake in the night must be thinking, and one thought that will likeliest often return, when by all others he finds little relief, is, ‘When will it be day?’”—*Leighton, shortly before his death.*

“How welcome will death be to those who truly mourn for sin, feel the burden, taste the bitterness of it, and long for complete deliverance from it!”—*Adam.*

“The righteousness which exposes to persecution is something different from that which passes for religion in the common opinion of the world; namely, a decent, civil behavior, attended with beneficent actions, and the profession of religion to a certain degree; for that never is persecuted, but, on the contrary, entitles those who are possessed of it to general esteem. The true evangelical righteousness, opposing itself not only to the sinful practices, but vain customs, insinuating pleasures, and mistaken pursuits of the world, will be sure to draw the enmity of the world upon it.”—*Ibid.*

“Begin the Christian race from the cross, and whenever you faint or grow weary, look back to it.”—*Ibid.*

“Oh! for the Spirit’s sense of sin! the Spirit’s sight of Christ! the Spirit’s work of obedience!”—*Ibid.*

*What causes joy to the Christian.*—“Blessed Jesus, we can add nothing to thee, nothing to thy glory; but it is a joy of heart unto us that thou art what thou art, that thou art so gloriously exalted at the right hand of God; and we do long more clearly to behold that glory, according to thy prayer and promise.”—*Dr. Owen.*

*How to keep from sinning.*—“Know your guilt and weakness, your desert and danger; think what you are bound to by the law, even sinless obedience, from the first to the last moment of your life, and what you have to trust to if left under its condemning power, even everlasting punishment; then view the loving kindness of God in giving his Son to fulfil all righteousness in our stead; and then tell me if it be possible, while under the lively sense of his mercy, to sin against so much goodness.”—*Arrowsmith.*

*A word to a desponding soul earnestly seeking the favor of God.*—“If thou shouldest see divers children playing some untowardness in the street, and shouldest see a man that passed by, single out one of them and correct him, and yet the child should follow him, would you not say, *he was the father of that child, and not ashamed to own him?*”—*White's Sermon.*

*A Contrast.*—“Near the end of his days, the licentious Byron wrote the following lines:

‘My days are in the yellow leaf,  
The flowers and fruit of love are gone;  
The worm, the canker, and the grief  
Are mine alone.’

Near the close of his life, ‘Paul the aged’ wrote to a young minister, whom he greatly loved, as follows:

‘I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.’

Is there not a difference between him that serveth God and him that serveth Him not? All experience, as well as conscience, answers, Yes!”—*Watchman of the South.*

“Most men need patience to die, but a saint who understands what death admits him to, should rather need patience to live; methinks he should often look out and listen, on a death-bed, for his Lord's coming; and when he receives the news of his approaching change, should say, ‘The voice of my beloved! behold he cometh, leaping over the mountains, skipping upon the hills.’”—*Flavel's Saint Indeed.*

“A sweet assurance of pardon, a comfortable persuasion of our reconciliation with God, an established hope of eternal glory through Jesus Christ; these will be operative in the soul, as ‘a torch in the sheaf.’” These

will enkindle love, and increase watchfulness; these will beget the true humility of mind, and work an unfeigned abhorrence of sin.”—*Hervey's Theron and Aspasio on the Most Important Subject.*—**RELIGIOUS MONITOR.**

#### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held at their Rooms, Boston, October 9, 1839. The usual business of the Society was transacted, and the appropriations which were voted to beneficiaries were ordered to be paid under the direction of the Financial Committee, and as soon as the funds of the Society will permit. The time when this pledge shall be redeemed, depends altogether upon the liberality of the friends of Zion to this cause. It should be distinctly borne in mind, that at its last Anniversary, the Society was largely in debt, and that it has not, by the contributions which have been made, been able to meet entirely its current demands. The pecuniary obligations of the Society, therefore, instead of diminishing, are continually increasing. How long shall this state of things continue, and palsy the efforts of the Society, dishearten the Directors, and discourage the beneficiaries! Let Christians ponder this subject well, and from their abundant fulness afford timely relief.

#### LETTER FROM A PRESIDING MEMBER OF BENEFICIARIES.

Oct. 11, 1839.

REV. AND DEAR SIR,—As the presiding member of the association of beneficiaries in this institution, I send you a brief communication. During a part of last term, the interests of religion here, assumed an aspect pleasing and encouraging. We were permitted to witness the evidence that God was *present* with us. Near the last of June, the State Conference of Churches held its

Continued

on

annual meeting in this town. The exercises of the meeting awakened a special religious interest in the minds of some of the students, most of whom attended them. After this meeting, it could easily be observed that there was much seriousness among many of the members of college. Some *felt* on the subject of religion. Christians *prayed* with new ardor and stronger faith. I am compelled to believe however, that with most of us in college, those truths, which wake the songs and adorations of Heaven, were almost powerless. Three have given evidence that they have considered and *heartily embraced* these truths. They afford interesting cases of *hopeful conversion*. We enjoyed high satisfaction in hearing them in social meetings, express their new hopes and joys and entreat their associates to go with them and no longer delay attention to their eternal interests.

At present there are no indications of more than ordinary religious interest in college. Our regular college fast will occur next week. It is hoped that it will be a profitable occasion, and that happy results will follow it. Our monthly concert in August and October was regularly observed. We found it a happy season to meet and talk and pray over subjects of weighty interest. The time for the one in September occurred in vacation, and consequently we did not meet. The health of the beneficiaries is good. There are in my hands, received from the Education Rooms, a few periodicals, one copy of your "Letters to Students," a number of tracts, bearing the titles "Call and Qualifications" and "Harvest Perishing," subject to your order.

and Hon. George E. Badger, LL. D. of Raleigh. The members of the Faculty are Hon. David L. Swain, M. A., President and Professor of National and Constitutional Law; Rev. Elisha Mitchell, D. D., Professor of Chemistry, Mineralogy and Geology; Rev. James Phillips, M. A., Professor of Mathematics and Natural Philosophy; J. De Berniere Hooper, M. A., Professor of the Latin Language and Literature; Manuel Fetter, M. A., Professor of the Greek Language and Literature; Rev. William Mercer Green, M. A., Professor of Rhetoric and Belles Lettres; — — —, Professor of French, and Instructor in Topographical Drawing; and two Tutors, William H. Owen and Ralph H. Graves.

The course of study at the institution is very similar to the one pursued at the New England Colleges.

The Catalogues of the Students in the University of North Carolina, heretofore published, have, like the present, exhibited the names of such only as were resident members of the institution when they were sent to the press. The whole number matriculated in the course of the year, has always been considerably greater—last year, for example, it was greater in the proportion of 159 to 142. A statement of the numbers of the names upon the Annual Catalogue, for a period of twenty years, is subjoined:

1819	113	1829	81
1820	127	1830	83
1821	146	1831	107
1822	165	1832	104
1823	173	1833	109
1824	157	1834	104
1825	122	1835	101
1826	112	1836	89
1827	76	1837	142
1828	85	1838	164

Of the last number there were in the Senior class 15, Junior 35, Sophomore 64, Freshman 33, and Irregular 17—164.

#### EVENING REFLECTIONS.

BY DR. WATTS.

"Let not soft slumber close your eyes  
Before you've recollect'd thrice  
The train of actions through the day :  
Where have my feet chose out their way ?  
What have I learnt, where'er I've been,  
From all I've heard, from all I've seen ?  
What know I more that's worth the knowing ?  
What have I done, that's worth the doing ?  
What have I sought that I should shun ?  
What duties have I left undone ?  
Or into what new follies run ?  
These self-inquiries are the road  
That leads to virtue, peace, and God."

#### UNIVERSITY OF NORTH CAROLINA.

WE have just received the last Annual Catalogue of the Trustees, Faculty and Students of the University of North Carolina. The full Board of Trustees consists of sixty-five persons; the present Board numbers fifty-nine, leaving six vacancies. Among the individuals of the Trust we notice His Excellency Governor Dudley, Judge Potter of Fayetteville, Judge Gaston of Newbern, Major General Polk of Salisbury, Hon. Duncan Cameron, Rev. Dr. M'Pheeters,

## FUNDS.

Receipts of the American Education Society, for the October Quarter, 1839.

INCOME FROM FUNDS 512 11  
LOANS REFUNDED 2,049 90

## LEGACIES.

Mrs. Rachel Williams, Chester, Vt., by Mr. J. R. Williams, Ex'r. 2d payment 100 00  
Miss Ruth Esty, Fuzboro', Ms. by Spencer Hodges, Esq. Ex'r. bal. of the bequest 522 33  
Rev. J. L. Pomeroy, Worthington, Ms., in part, by D. S. Whitney, Esq. Ex'r. 500 00  
Mrs. Sarah Litchfield, Braintree, Ms., in part, by Mr. N. Hayward, Jr. Ex'r. 100 00  
Mr. John Foster, Andover, Ms. by Miss Foster, Exec'r. 100 00  
Mr. Normand Smith, Jr. Hartford, Ct., in part, by Francis Parsons, Esq. Ex'r. 250 00—1,572 33

## AUXILIARY SOCIETIES.

## SUFFOLK COUNTY.

[Harly Ropes, Esq. Boston, Tr.]  
Boston, Franklin St. Society, subscribed some time since 50 75  
Pine St. Sabbath School, coll. for 3 months, by Mr. Jas. K. Whipple 6 33—57 08

## ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]  
Beverly, Rev. Mr. Abbott's Society 80 01  
" " Bushnell's do. 60 72  
" " Foote's do. 15 01  
A friend, by Rev. Ansel Nash 2 00—157 74  
Gloucester, (Sandy Bay,) Rev. Mr. Galles' Soc. by Mr. Gott 55 00  
Lynn, Soc. of Rev. Parsons Cooke, to const. him an H. M. 40 00  
Manchester, Cong. Soc. 41 75  
Marblehead, Rev. Mr. Niles' Soc. 81 50  
Salem, Soc. of Rev. Mr. Worcester 120 76  
Do. do. Dr. Emerson 80 25—201 01  
Wenham, Soc. of Rev. Daniel Mansfield 46 42—526 42  
(Most of the above by Rev. Job Hall, Agent.)

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]  
Amesbury, Soc. of Rev. Mr. Keeler 48 05  
Ipswich, Rev. Caleb Kimball 50, Mrs. Eunice Haskell, 5 50  
Newburyport, Rev. Dr. Dana's Society 23 00  
" Mr. Campbell's do. 50 00  
" " Stearns' do. 31 70  
" Dimmick's do. 24 50—129 20  
Newbury, (Belleville,) Rev. Mr. March's Soc. 31 50  
Salisbury & Amesbury, Rev. Mr. Hadley's do. 10 26  
Topfield, Rev. Mr. McEwen's Soc. 46 69—271 20  
(By Rev. Rodney G. Dennis, Agent.)

## FRANKLIN COUNTY.

[Mr. S. Maxwell, Jr. Greenfield, Tr.]  
Ashfield, Ladies' Assoc. 13 53, Gent's 7 10 20 63  
By Miss White 10 81—31 44  
Buckland, Mr. E. Sherwin 2 54  
Charlemont, by Mr. S. Hawkes 5 00  
Colerain, by Dea. Hastings 6 00  
Conway, by E. D. Hamilton 10 23  
Hawley, by Miss Asenath Sandford 3 57  
Heath, by L. M. Ward 12 31  
Shelburne, Individuals 35 87, by Mrs. Lydia Fisk 21 35  
From the Treasurer, (no particulars,) by Rev. Mr. Dennis, Ag't 88 88—217 21

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]  
Chesterfield, To const. Rev. Israel G. Rose an H. M. (in part) 20 40  
Northampton, Ladies' Ed. Soc. 33 75, a friend 100 133 75  
Westhampton, 1st Soc. 13 28  
From the disposable fund of the Auxiliary 150 57—318 00

## FUNDS.

## MIDDLESEX COUNTY.

Medford, 2d Soc. by Mr. Elisha Hayden 55 00  
South Reading, a few ladies, by Mrs. S. L. Yale 5 00  
Woburn, Young Ladies' Shoe-binding Soc. by Mrs. J. Bennett 5 00—65 00

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]  
Brookline, a friend, avails of a charity box 6 00  
and do. of a cherry tree 4 63—10 63  
Quincy, Soc. of Rev. Mr. Cornell 6 66—17 29

## RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]  
Fitchburg, Ladies' Ed. Soc. 22 66, Young Men's do. 27 25 49 91

## SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]  
Hopkinton, Rev. Mr. Webster's Soc. by Mr. D. Eames 25 00  
Rec'd from the Treasurer, (no particulars) 75 00—100 00

## EDUCATION SOCIETY IN WORCESTER CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]  
Shrewsbury, Young Ladies' Ed. Soc. by Miss Mary C. Gill, Sec. 6 00  
From a friend 30 00  
From the late "Religious Charitable Society of Worcester County," by Henry Mills, Esq. Tr. 678 63—714 63  
\$6,571 08

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]  
Bangor, Hammond St. Ch. cont. in part, by Prof. Pond 2 00  
Brewer, a mariner, do. 5 00  
Bucksport, Cong. Ch. and Soc. do. 27 41  
East Thomaston, 2d Ch. by Samuel C. Fessenden 8 50  
Phippsburg, Cong. Ch. and Soc. 40 00  
Winton, by Prof. Pond 1 00  
Woolwich, Cong. Ch. and Soc. 11 00  
York Co. Cont., cont. at the meeting, Oct. 2, by Rev. Charles Freeman 11 68, also by Rev. Mr. Freeman .32 12 00  
\$106 91

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Chichester, Rev. Rufus A. Putnam, 3d payment towards const. himself a L. M. of N. H. Branch 5 00  
Haverhill, Hon. Stephen P. Webster, to const. himself a L. M. of N. H. Branch 15 00  
Henniker, Mr. Abel Connor, 2d payment towards const. his daughter a L. M. of N. H. Branch 5 00  
New Ipswich, Soc. of Rev. Samuel Lee 60 00  
do. do. 16 98—76 98  
Warner, Mr. C. F. Kimball 1 00  
Dea. E. Barrett I, Cont. in the Ch. 3 54, by Rev. A. Burnham 4 54—5 54  
\$107 52

## NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Barre, a lady 0 34  
Cornwall, Dea. Jeremiah Bingham 50 00  
Dorset, Cong. Soc., by Rev. Dr. Bates 14 00  
East Brattleborough, Cong. Soc., a collection, by A. E. Dwinell, Esq., Treas. 68 58  
Hartland, a friend 50  
St. Albans, Mr. John Gates 3 00  
St. Johnsbury, Cong. Ch. and Soc. 9 00  
Woodstock, Rev. W. Wright's Soc., by Rev. R. G. Dennis, Ag't 29 78  
Windsor Co. Aux. Ed. Soc., by Rev. R. G. Dennis 20 00  
\$195 20

[Nov.

## CONNECTICUT BRANCH.

[Elliphalet Terry, Esq. Hartford, Tr.]

Bloomfield, Cont., by Dea. Fristee	16 98
Canterbury, coll. 4 25, Miss F. A. C. 5,	9 25
Coventry, do, in 1st Soc., by Rev. A. Nash	34 24
Columbia, do, do.	21 77
Canter, do, in Cong. Soc., by Rev. Mr. Burt	44 00
Colechester, do, in 1st Soc., by Rev. J. Emerson, Ag't	50 67
Gilead, do, by Rev. A. Nash	15 42
Hartford, Legacy of Miss Martha Rogers, dec'd, by Seth Terry, Esq. Executor	200 00
Do. of Mary Y. Hempstead, dec'd, by Rev. J. A. Hempstead, adm'r	181 50—381 50
Hebron, coll. in 1st Soc. (in part) by Rev. A. Nash	6 54
Do. do, (balance) by Mr. Selden	6 75—13 29
Hamden Plains, coll. by A. Townsend, Jr., Tr. &c.	3 75
Lyme, coll. in 1st Cong. Soc. by Rev. J. Emerson, ag't	30 00
Lebanon, do, by do.	14 02
do, (Goshen Soc.) by do.	15 53
Manchester, do, 103 70, and from Horace Pitkin, Esq. 100, to const. himself an H. M. by Rev. Mr. Nash	208 70
Milford, 1st Cong. Soc., by A. Townsend, Jr., Tr. &c.	22 50
Middletown, coll. in 1st Cong. Soc., by Rev. J. Emerson, Ag't	60 00
Norwich, Ladies' Assoc. in 1st Soc., by C. Coit, Tr. &c.	33 50
Norwich City, Ladies' Aux. Ed. Soc., by Mrs. Abby W. Hubbard, Tr.	48 00
New London, coll. in 1st Cong. Soc. 93 20, 2d Cong. Soc. 104 31, (\$40 of which, from Hon. Thomas W. Williams, to const. the Rev. John McDonald an H. M., and \$30 of which is from Rev. J. Hurlbut, to const. himself a L. M. of Ct. Br.) by Rev. J. Emerson, Ag't	197 51
Ladies of both Societies, by do.	25 00
Pomfret, cont. in 1st Ecc. Soc., by G. B. Mathewson, through D. C. Robinson, Tr. &c.	53 80
Rocky Hill, cont. by Rev. J. Emerson, Ag't	18 61
Southington, coll. in Cong. Soc. (in pt.) by do.	78 17
Do. (balance) by R. Lowry	33 77—111 91
Suffield, coll. in Cong. Soc. by Harvey Bissell, Esq.	41 77
Stonington Point, cont. in part, by Rev. J. Emerson, ag't	66 09
Stony Brook, coll. (with \$29 paid last year) towards const. the Rev. F. W. Hotchkiss an H. M. by A. Sheffield	14 00
Simsbury, cont. in Rev. Mr. McLean's Soc. by Rev. Mr. McLean	27 40
Vernon, coll. in 1st Soc. through the agency of Rev. A. Nash	200 06
Wethersfield, coll. by Dea. Stillman, through the agency of Rev. J. Emerson	127 87
Worthington, cont. by Rev. Mr. Riddel	31 65
Waterbury, do, in Cong. Soc. by A. Townsend, Jr. Tr. &c.	20 17
	\$1,958 99

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Barbadoes, W. Indies, Wm. R. Hayes, by Amos Townsend, New Haven,	5 00
Brooklyn, L. I., 1st Church,	
J. C. Meecker	10 00
F. A. Burrell	10 00
J. P. Dayton	10 00—30 00
Second Church,	
Am't of collection	100 75—130 75
Champlain Boro. Soc., by R. D. Silliman	20 00
Danbury, Ct., "A friend,"	1 00
Darien, Ct. Gilbert G. Waterbury, in addition to \$16 formerly contributed, to const. Rev. Ulric Maynard of Upsonville, Susquehannah co. Pa. an H. M.	24 00
Greenville, N. Y., Pres. Ch. coll. in part	28 75
Madison, N. J., Pres. Ch. coll.	42 00
Marlborough, N. Y., Pres. Ch. coll. in part	41 25
Morristown, N. J., coll. in Ch.	
Mrs. Charlotte B. Arden	50 00
Mrs. Cobb	1 00
Dr. Condit	5 00
Silas Condit	5 00
Cash	9 00
Mr. Gensin	1 00
Mrs. C. Jones	1 00
S. Johnson	5 00
Jabez Mills	5 00
Stephen Pierson	2 00
Mrs. E. Russell	2 00
R. M. Stiles	20 00
J. C. Whitehead	5 00
N. J. Wood	10 00—137 90
Newark, N. J., 1st Ch.	
Ira Baldwin	10 00
William Pennington	5 00
J. H. Robinson	5 00
S. P. Smith	15 00
William Tuttle	10 00
William Wallace	50 00
Collection	75 83
Cornelius Society, by Miss Harriet Center	103 00
John Taylor	25 00—298 83
2d Church, Rev. E. Cheever	60 00
Mr. Cheever's son	25
Benev. Association	79 04—139 29

3d Church, collection	82 88
4th Church, do.	17 12—517 62
New Milford, Ct., Cong. Soc. by Mr. Whittlesey	36 90
New York City, Bleeker St. Ch.	
J. P. Tappan, in part	10 00
Henry M. Mead	10 00
Marcus Wilbur, Jr.	10 00
Rev. Erskine Mason, D. D.	25 00—55 00
Brick Ch., John McComb	25 00
Broadway Tabernacle, G. P. Fitch	5 00
Joseph F. Jay	10 00
Samuel Pitts	25 00
Charles Rogers, in part	5 00—45 00
Carmine St. Ch., G. Manning Tracy, Esq.	18 00
Central Presbyterian Ch., Dr. J. W. Weed	25 00
Fourth Free Ch., Subscriptions, collected	
in part by Wm. B. Humbert	150 00
Mercer St. Church,	
Rev. Prof. Cyrus Mason	10 00
William W. Chester	250 00
John L. Mason, Esq.	50 00
Mrs. J. L. Mason	5 00
Anson G. Phelps	50 00
Najah Taylor	20 00—385 00
Murray St. Ch., Lester West	5 00
Second Avenue Ch., Wm. E. Dodge	100 00
Spring St. Ch., Matilda Sammins	1 00
Thomas Page	2 00
Alfred A. Starr	1 00—4 00
Tenth Presbyterian Church,	
Col. in part by Rev. Mr. Spees	5 50—817 50
Wallingford, Ct., Legacy from Miss Eliza M. Hull,	
by John M. Hull	50 00
	\$1,852 70

## UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Amboy, Ladies' Charitable Society,	11 50
Canillus 14, Cincinnatus 6	20 00
Cooperstone, Charles Smith	10 00
Clinton 36, Deposit 10	46 00
Fayetteville, to const. Mrs. Tuttle a L. M.	40 00
Fort Plain, T. B. Jarvis 15, Guilford 10	25 00
Holland Patent 7, Mrs. G. of H. P. 2	9 00
Homer, (balance) 10, Lebanon 10	20 00
Lenox, balance of Life Membership	35 00
Manlius 32 57, Marshall 6, Madison 16	54 57
Marcellus 15 63, New Hartford 30 91	46 57
Oneida Association 22 21, Oiego 5	27 21
Oriskany Falls 5 19, Quisco 50	55 19
Preble 10 25, Pompey 16	26 25
Rome, Mrs. Dr. Miller 1, Sauquoit 14 64	15 64
Smithfield 20, Utica, 1st Pres. Cong. 77 16	97 16
Vernon 17 02, Vernon Centre 1	18 02
Vermont, a lady 25, Wampsville 12 40	12 65
Winfield 5 54, Windsor 10	15 54
Watton, Columbia Society	12 00
(Collected by Rev. D. Clark, Jr. Sec.)	
Oswego Presbytery	4 06
Oneida Association	6 81
Westmoreland Benev. Soc.	20 75—31 62
(Collected by J. W. Doolittle, Esq. Tr.)	
	\$628 92

## WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

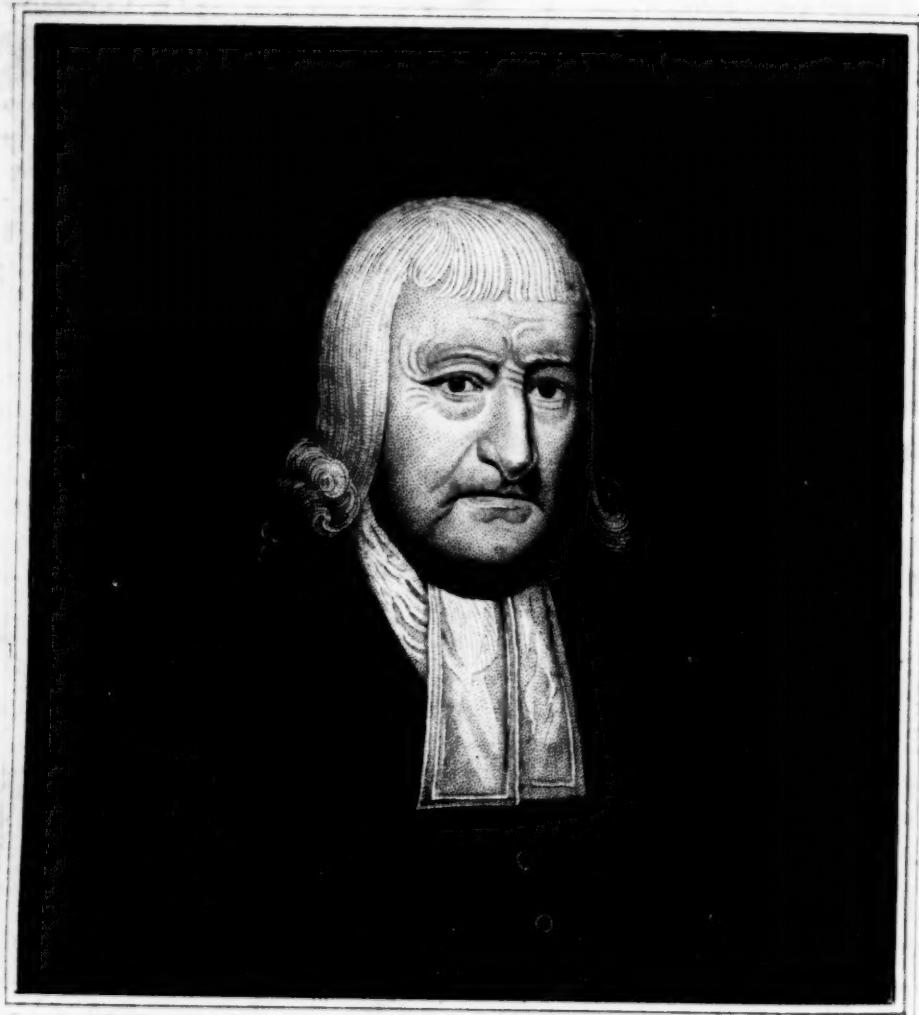
Aurora 11 75, Avon, East 10, Avon, West 5	26 75
Bath 30, Benton 10 50	40 50
Bigflats 26, Bristol 12 26	38 26
Canandaigua 99 27, Clyde 15 75	115 02
Elmira 11, East Bloomfield 34 28	144 28
Geneva 90 60, Gorham 23	113 60
Hammondsport 65, Hopewell 14 50	79 50
Livonia 61, Leroy 31 57	101 57
Junius 16, Moscow 6 65	22 65
Palmyra 69 55, Prattsburgh 100	169 55
Poultney 8, Penn Yan 178	186 00
Richmond 37, Rushville 68	105 00
Rochester, W. S. Griffith's scholarship	75 00
Seneca Falls 13 19, Southport 10	23 19
Silver Creek, 38 50, Vienna 9 50	48 00
Wolcott	12 50
(Collected by Rev. Timothy Stillman, Sec.)	
Additional sum reported by Treasurer	15 08
	\$1,316 45

Whole amount received \$12,737 78.

## Clothing received during the Quarter.

Barre, Vt. A lady, vest pattern &c. valued at \$1 25.	
Boscawen, N. H. Ladies' Ed. Soc. by Miss Lucy E. Price, Tr. a bundle of shirts, socks, &c.	
Boston, Me. Mrs. Christian Baker, shirts, socks, &c. valued at \$12.	
Dedham, Ms. Ladies of Rev. Dr. Burgess's Soc. a bundle of cloth, vests, &c. valued at \$9.	
Dover, N. J. Ladies' Sewing Society, by Mrs. Caroline C. Allen, a box of sundries.	





O. Pelton Sc. Boston.

REV. JOHN M. LIVINGSTON, D.D.

*President of Rutgers College.*

*Engraved for the American Quarterly Register.*